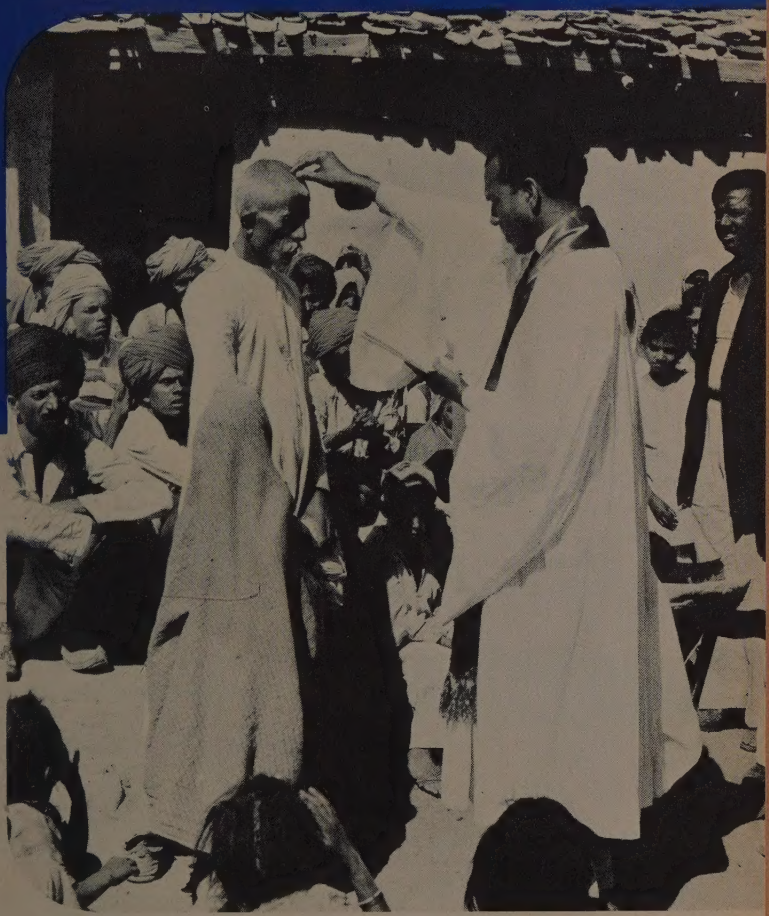
The LUTHERAN

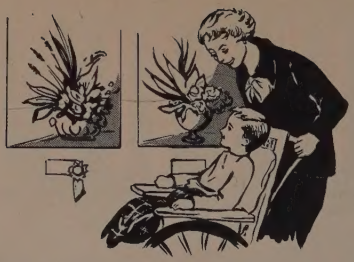


BAPTISM IN INDIA

Native pastor receives convert in village near Indore

Vol. 40, No. 36

JUNE 4, 1958



TRUE BEAUTY

THE OTHER DAY we loaded the children into the station wagon for our annual visit to the Spring flower show at Phipps Conservatory in Pittsburgh.

As usual, the flowers and the way they were arranged all but overwhelmed us with their beauty.

BUT AS WE were leaving one of the last displays toward the end of our tour, we had to stand aside for a pathetic procession. Four or five crippled children were being pushed in wheelchairs by their parents. I'm afraid our two boys and two girls stared at the twisted limbs and braces. And they watched these children as the parents parked the wheelchairs in front of this or that flower to read its label and comment about it.

WHEN WE GOT BACK to the car we were all silent. I supposed that we were all thinking the same thing. At last I said, "I'm sorry we had to encounter those children. I wanted you to come away from the show with an awareness of God's beauty."

But our oldest child had seen God's beauty in a place where I had failed to see it. Quietly she observed, "I thought the love those parents showed for the children God gave them was the most beautiful thing I saw today."

—ROBERT H. THURAU

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Augustana Church to renew plea for Lutheran unity . . . Merger of ULC seminaries to be explored . . . East German Reds jail three more pastors . . . Parole Board critics get speedy response . . . Orthodoxy is Israeli issue

THE CHURCH IN THE NEWS

Augustana to urge total unity

Restatement of its desire for total unity and co-operation among Lutheran bodies in America will be recommended to the annual convention of the Augustana Lutheran Church by its Executive Council. The convention will be held at Jamestown, New York, June 16-22.

Meeting last month in Minneapolis, the Council decided also to ask earliest possible consummation of current merger negotiations between the Augustana, American Evangelical, Suomi and United Lutheran churches. The two recommendations had been requested by four Augustana conferences—New England, New York, Minnesota and California.

The Council will also recommend that the Augustana body request the three churches which will in 1960 merge into The American Lutheran Church to reconsider their recent action to withdraw from a proposed long-range plan for parish education. Initiated by the ULC, the plan had engaged the co-operation of all eight National Lutheran Council churches until the Joint Union Commission representing the Evangelical, American and United Evangelical churches pulled out of it last year. The Lutheran Free Church also withdrew from the plan, which would set up an inter-Lutheran religious education curriculum.

Want movies studied

Concern about the effect American motion pictures may have on foreign audiences prompted another resolution which will come before the Jamestown convention. If it is adopted, the Augustana Church will ask the National Council of Churches to survey the attitude which American films circulating abroad are creating among foreign viewers.

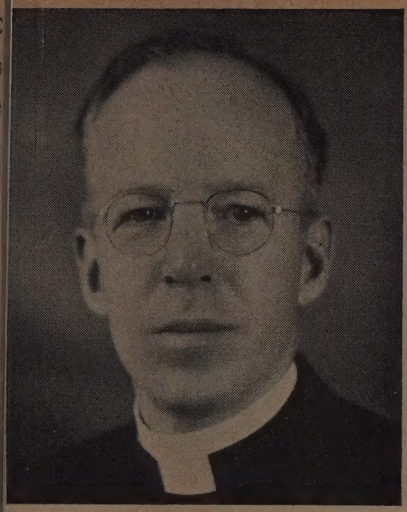
Dr. Carl W. Segerhammar of Los Angeles, president of Augustana's California Conference, said there is a wide difference of opinion between movie makers and churchmen on whether American films are winning friends abroad. He reported that other denominations are also planning to ask an NCC study of the subject.

Gettysburg-Mt. Airy merger talk

For nearly a century there have been two Lutheran theological seminaries 130 miles apart in eastern Pennsylvania, one in Gettysburg and the other in Philadelphia. Merger talks had been attempted in 1919 and 1927 but fell through.

Last month it seemed likely that new talks may begin. The Philadelphia Seminary board, Dr. Henry H. Bagger told the Ministerium of Pennsylvania, has authorized a committee (four board members, three faculty members) to "explore the possibilities" of merger with Gettysburg. Dr. Bagger is the Philadelphia Seminary president.

The Pennsylvania Ministerium by unanimous vote "commended" the seminary board for its action. The Philadelphia Seminary is supported by four ULC



TO EXPLORE SEMINARY MERGER
Dr. H. H. Bagger

synods (Ministerium, New York and New England, New Jersey, Pittsburgh). Gettysburg Seminary is supported by the Central Pennsylvania, Maryland, Pittsburgh, and West Virginia synods.

Merger of the United Lutheran Church with three other churches (American Evangelical, Augustana, Finnish Evangelical), now in the planning stage, might be a strong influence affecting seminary mergers. The ULC has ten seminaries; the other three churches one each. Merger of at least four seminaries in the Midwest (Chicago, Augustana, Suomi, Grandview) will be likely if the church merger plan is carried through.

Suomi is hesitant

In anticipation of a merger, the Suomi Synod had at its convention last year empowered its seminary board to "relocate" the institution, now at Hancock on Michigan's northern peninsula. The seminary board thereupon took action to move the Suomi Seminary to the campus of the ULC's Chicago Seminary at Maywood, Illinois, this fall. Although it would still have some separate functions, its courses would be integrated with those of the ULC institution. The Suomi Synod's college would remain at Hancock.

Last month the two largest Suomi Synod conferences objected to the move. Unanimously in the Michigan Conference and by a 77-1 vote in the Minnesota Conference, delegates urged that relocation be deferred because an immediate move would align the synod "prematurely" with the other church bodies in the merger. The conference objections will be aired again at the synod convention, scheduled for June 21-25 at Detroit.

Three pastors arrested

Harassment of church leaders by the Communists in East Germany was reported continuing. The Reds were said to be trying to split the East German churches from those in Western Germany. Communist Party Secretary Paul Verner called for independent action by East German Lutherans to renounce the "reactionary majority" of the Evangelical Church in Germany (EKID) and "normalize" relations with the East German government. Red opposition centered on the church's strong stand against atheistic youth dedication rites and on the EKID's chaplaincy agreement with the West German Army.

Three Lutheran pastors and the wife of one of them were imprisoned by the East Zone authorities last month, the Berlin EKID office reported. Total arrests of Lutheran pastors in East Germany numbered 24, seventeen within the last year, the office said.

The clergymen involved were Pastor Brinksmeyer of Teuchen, Saxony; Pastor Ernst August Ide of Muehlenberg, Sax-

ony; and Pastor and Mrs. Arthur Heyer of Carlow, Mecklenburg. Pastor Brinksmeyer had been attacked in the Communist press for "slandering the state." No reason was known for the other arrests, nor was it known if the clergymen would be given a trial. Pastor Heyer was sentenced to four months' imprisonment and his wife was given a three months' suspended sentence, according to information reaching Berlin.

Methodists to scan parole

Pennsylvanians had been aroused this year by the large number of brutal crimes committed by prisoners who had been released on parole. The Philadelphia Conference of the Methodist Church this month took official notice of the situation. A statement issued by its district superintendents at the 172nd annual convention deplored the rise in crime and asked for "a complete investigation of the personnel, practices and philosophy" of the state's parole system. Wrongdoers were being "encouraged" by the "sentimental attitude that everybody who kills, rapes, steals or destroys is a psychiatric and therefore not responsible," the statement charged.

Governor George M. Leader reacted promptly. Before the convention had adjourned, he sent State Attorney General Thomas D. McBride to issue an unexpected and unprecedented invitation to the church body to conduct an investigation of the State Board of Pardon and Parole. Bishop Fred P. Corson accepted the bid, said a committee of about 15 pastors and laymen would be named to undertake the probe. It would be "nonpartisan and conducted on a moral, social and spiritual basis," the bishop promised. He said the committee would meet with police and court officials to get their advice concerning violations by parolees.

Israel split on religion

As the State of Israel celebrated its 10th anniversary this spring, it was still torn by conflict between Orthodox Jews who sought strict application of Old Testament laws and the non-observant Jews who controlled the government. Involved were disputes over Sabbath observance, religious education, social customs and the powers of the rabbis.

Leaders of the strictly orthodox sects feared increasing pressure from secular elements for relaxation of Sabbath laws. Public buses were now running on Saturdays in the port city of Haifa. It was expected that efforts would be made to allow similar practices in other communities.

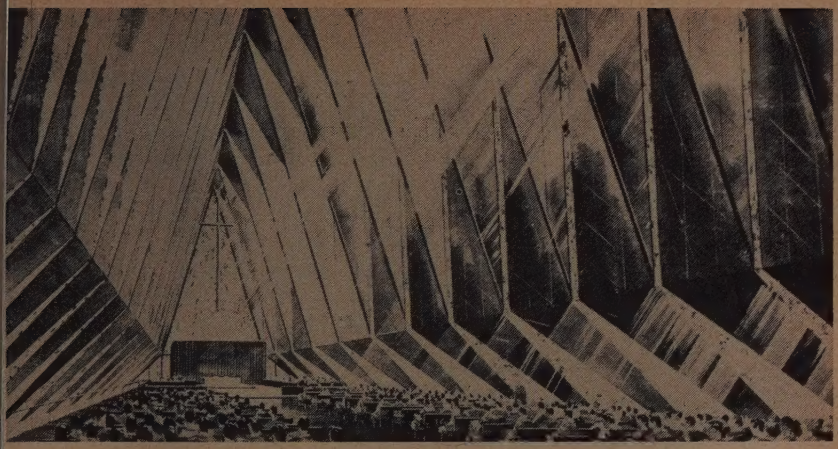
Riots and demonstrations were reported this spring in Jerusalem because of the building of a pool where men and women would be permitted to swim together. The Neturei Karta, a small conservative sect that does not recognize the State of Israel, termed this a desecration of the Holy City and a contemptuous violation of Jewish religious law. Twelve leaders of the sect are now in prison for having stirred up violent protests.

While government leaders are reported to resist a return to "obsolete ritualism," conservatives are pressing for additional powers for the rabbinate. Rabbis now conduct all marriages and funeral services for Israeli citizens. Rabbinical courts control guardianship, divorce and child support cases.

Chapel still in dispute

For two years Congressional critics of the ultra-modern design of the proposed chapel at the new Air Force Academy at Colorado Springs, Colorado, have withheld permission for the construction of the building.

Although the National Council of



ARCHITECT'S DRAWING OF AIR FORCE CHAPEL INTERIOR
Like the inside of an accordion?

Churches' Department of Worship and the Arts had "almost unanimously" approved the design, congressmen last month renewed their opposition. Rep. Erritt P. Scrivner of Kansas said after an inspection tour of the new academy grounds that the plan "wasn't almost unanimously approved by Congress." Rep. George P. Miller of California added the design "looks like an enlarged accordion. I think it is a travesty on religion."

Sen. Dennis Chavez of New Mexico also stated his opposition, saying that the design of the 17-spired building will have to be changed and that meanwhile the cadets who will start classes in the new site this fall can "commune in silence among all the beautiful trees."

Maritain calls for "charity"

Lasting peace in the world can be assured only through mutual understanding and co-operation of persons "belonging to different spiritual families," Dr. Jacques Maritain, French Roman Catholic philosopher now on the Princeton University faculty, said last month.

"Relationships of mutual respect and mutual understanding" should be established "on every level of religious life," Dr. Maritain suggested. In this "friendship of charity" each person would maintain "uncompromising fidelity to truth as each one sees it" and travel through life in "friendly and co-operative disagreement."

Friendship between fellow-believers is "too easy and comfortable," the philosopher continued. Their "charity" is reserved for their fellow-worshipers and they love others only in order to convert them, Dr. Maritain added.

Archbishop asks "understanding"

Another plea for interfaith understanding in a pluralistic society came from Roman Catholic Archbishop Richard J. Cushing of Boston. He told 700 guests at a dinner marking the 150th anniversary of the diocese that Roman Catholics should "work together with people of all faiths for the common good" and for the preservation of religious liberties.

His church is misunderstood because

members have failed "to impress others with the beauty of our lives," the archbishop said. "Some have the idea that we look for power, or union of church and state, or are under secret orders or commission from Rome," he noted, adding that no "ecclesiastical leader" desires "anything of the kind."

Conflict seen helpful

Differences between Protestants, Roman Catholics and Jews on subjects such as bingo, birth control, liquor and church-state relations are healthy to U.S. democracy and should not be avoided, a Jewish leader said last month.

Leo Pfeffer, New York attorney, told the American Jewish Congress at Miami Beach that many people suffer from the false impression that when Catholics, Protestants and Jews get to know one another "they would inevitably get to love one another and all inter-religious conflicts would automatically disappear." Actually, conflict of opinions is an "indispensable ingredient of progress in any field," Mr. Pfeffer continued. When people hold beliefs deeply enough, there is bound to be conflict, he said, asking that it be resolved under a "set of rules that would make competition fair."

Dr. George Williams, professor at Harvard University, expressed a differing view. Jews and Christians "no longer have a theological motive for opposing one another" and "barriers" between them can be cut down eventually, he argued.

Catholics show gain

Official count shows that Roman Catholics in the U.S. and its territories number 36,023,977 according to the *Catholic Directory for 1958*, issued last month in New York. Increase during the year was approximately 1.4 million.

Serving the Roman Catholic Church are 50,813 ordained priests, according to the directory. They are headed by a hierarchy consisting of four cardinals, 31 archbishops and 190 bishops. There are 164,575 nuns. The church's education system includes 13,557 institutions, of which 10,159 are elementary private or parochial schools.

The official figures were somewhat lower than those estimated earlier in the year by projection of a U.S. Census Bureau survey. The survey had indicated a Roman Catholic membership of 30 million above the age of 14, which would have meant a total membership of about 43 million. By the same standard, Protestant "membership" would be reckoned at 112 million, far higher than the 70 million actually reported by the churches.

Coronet honors Dr. Fry

Outstanding Protestant leader in America is Dr. Franklin Clark Fry, president of the United Lutheran Church, says an article in the June issue of *Coronet* magazine.

His right to that distinction, says William Peters in the article, "rests on a record of solid achievement both with his denomination and, through such groups as the World Council of Churches, whose Central Committee he heads, within the larger Protestant and Christian communities of the world."

Protestant unity efforts have been strengthened by Dr. Fry's "ability to lead decisively without offending," the article declares.

Church barred from residence zone

The Church of the Open Bible in Appleton, Wisconsin, will have to find a new building site, the Wisconsin Supreme Court ruled this month. The ruling climaxed a series of court actions in which

residents of the area claimed that the proposed church structure violated deed restrictions.

In its decision the court noted that zoning ordinances could not exclude churches from residential areas "but restrictive covenants in deeds have been universally enforced." Such covenants are "an agreement between individuals" and are enforced by courts throughout the country. A zoning ordinance, on the other hand, would be invalid because it is an action of the government, the court said.

Synagogue battles zoning law

In neighboring Minnesota, an orthodox Jewish congregation filed suit in district court to compel the Minneapolis suburb of Golden Valley to permit erection of a synagogue in a residential zone. Golden Valley's planning commission had turned down plans for the temple and youth center because of the residential character of the neighborhood, inadequate grounds around the building, and lack of off-street parking.

A few months ago the community had denied a building permit to Calvary Temple, an independent Christian congregation in Minneapolis. The congregation dropped building plans, bought a Minneapolis theater instead.

Attorneys for the Jewish congregation, Tifereth B'nai Jacob, said refusal to permit the building of a temple was a denial of "freedom of worship."

And so forth

Enrollment in Jewish day and Sunday schools has doubled in the last ten years, according to the *American Jewish Yearbook*. About three million of the estimated 5.2 million Jews in the U.S. are formally affiliated with synagogues.

There are 40,000 churches in Soviet Russia, Moscow radio reported. Russian Orthodox churches number 22,000.

SEMINARY STUDENTS GO UNDERGROUND

Students from Drew Seminary in New Jersey donned miners' clothes to study working conditions in Pennsylvania coal regions. Genuine miner (left rear) was guide

WASHINGTON

By ROBERT VAN DEUSEN

NIXON IN SOUTH AMERICA

WASHINGTON was stirred by the danger and the indignities to which Vice President Nixon and his wife were subjected during their trip through South America. The first reaction was anger: at the mob which inflicted the violence, at its Communist leaders, at Venezuelan police for their weak handling of the incident, at the State Department, Central Intelligence Agency, and Secret Service for their failure to appraise correctly the dangers involved and to guard against them.

Sober second thought probed still deeper. What are the underlying conditions, members of Congress asked, which have led to the widespread anti-American feeling in South America? Did the demonstrations in Peru, Colombia, and Venezuela represent major public opinion, or noisy Communist-led minorities? Are U.S. foreign policy failures responsible for these undercurrents of resentment?

The Senate Foreign Relations Committee decided to inquire into the unhappy chain of events in an effort to find the causes. Meanwhile, Nixon was given a gala welcome in Washington.

Why?

COLUMNISTS and editorial writers had their own answers to the questions legislators were asking. Many of them felt that American officials had bungled in their plans for Nixon's trip by failing to take seriously enough the possibilities of Communist-led violence.

There was general consensus, however, that the series of incidents could not be dismissed as simply a Communist plot. Resentment against the "colossus of the North," springing from a variety of complex causes, provided the seedbed which Communists gladly used to cultivate discontent and rebellion.

Among the many factors were: strong nationalistic pride; economic dependence on American investment, and on U.S. purchase of South American products; resentment against American quotas on oil imports, after a boom period when the U.S. bought large quantities of oil because of the Suez crisis; anger over a recommendation of the U.S. Tariff Commission to double import duties on lead and zinc.

UNDERNEATH this economic chafing lies a feeling that the U.S. has taken its Latin American friends too much for granted while dispensing billions in Europe and Asia. Re-examination of U.S. foreign policy might prove fruitful in the whole range of relationships—economic, cultural, political—with South American countries.

Governor Munoz of Puerto Rico, in testifying before the Senate Foreign Relations Committee, suggested that the U.S. avoid the appearance of basing its Latin American policy solely on national self-interest. He said: "I believe that the American people are generous, that they take a real interest in their neighbors, that they are endowed by a spirit of sensible idealism . . . But there seems to be a certain feeling of shame about this, shame of not being 'practical.'

"Let us cease to pretend," he continued, "that the American people are extraordinarily hard-headed in order to hide the altogether creditable fact that they are decently kindhearted."

AMERICANS LACK DEEP LOYALTY TO THE CHURCH

SO IN THIS ERA OF COLLECTIVIST, MASS SOCIETY . . .

PROTESTANT INFLUENCE IS WANING

By FREDERICK K. WENTZ

CHURCH LIFE in America is different from church life elsewhere. Flourishing church activity and steadily growing membership rolls don't square up with two of the main features of church life elsewhere in the world as it has developed in recent years—the divorce from Western civilization, and the self-conscious minority status.

It is true, though, that Protestantism has been losing influence in American society for a hundred years. Essentially it is the story of an individualism that proves increasingly ineffective in the modern, collective era.

A century ago Protestant churches were central in the life and thinking of American communities. Spires rose above villages and cities symbolizing the ascendant role of Protestantism.

TODAY THIS is changed. The huge office buildings loom above and virtually hide the highest spires, illustrating the overshadowing of Protestant influence at the nation's centers of power. And in the smaller neighborhoods a skyline of television aerials reduces the tower of the local chapel to just one tree amid the forest.

In other words: because huge power blocs shape our society, Protestantism has lost its hold over vast areas of that society; and, because neighborhoods are no longer true communities, their churches have lost their role as the community's center.

IT WAS a peculiar kind of Protestantism that molded public opinion and helped shape public life in nineteenth-century America. Above all, it was individualistic. Protestantism in the U.S. has been called "an experiment in Christianity with a minimum of church."

ON AMERICAN soil the doctrine of the priesthood of all believers became the right of private judgment. Luther and Calvin had had an exalted understanding of the church as the Body of Christ with one visible form in any place, bearing the means of grace and the authority of the keys. But Americans reduced the universal church to an invisible fellowship evidenced in any community by individual Christians and merely human arrangements.

Much American history lies behind this individualism—congregational forms of organization, competing denominations that force the individual to choose, revivals that seek to convert the individual, the independence of the frontiersman and the floating city-dweller, the tradition of revolt against political tyranny. Americans in church and politics came to distrust great institutions and large-scale organization. Even in reform campaigns Christians joined with an endless number of societies but their churches took little common and corporate action.

This anti-institutional temper and individualist faith fit the America of the 1800's.

But today the picture has altered. America has entered the period of mass society. Science has dominated our thinking for many decades. The industrial revolution continues to bring technological progress, rapid change, and a remarkable mobility of men and ideas. Standardization and a mass mind have fastened upon modern Americans.

Great cities now produce a highly impersonal way of life. Our lives are today affected at every point by much larger units of organization—great universities, big corporations, huge newspaper syndicates, massed audiences. Perhaps the increase in government has been the most fateful factor of all. The complexity and interrelatedness of the modern world has forced us into the framework of a collectivist, mass society.

In large and basic ways, power blocs shape American society in our day. That group does most to mold the habits and convictions of Americans which can deliver or withhold the most dollars for advertising, the most votes for a public figure, the most purchasers of a product, the largest attendance at an auditorium or stadium. Special interest groups—NAM, AFL-CIO, AMA, American Legion, NAACP, NEA, brewers, Roman Catholicism—become power blocs that pursue their own interests and seek to promote their own ideas and objectives in the public arena.

In all of this Protestantism has been bypassed, its influence reduced to a minimum. Liston Pope calls our society a stepchild of Protestant heritage, no longer nurtured and taught by its mother. Protestantism has been unwilling to forge itself into a disciplined, influential community. Protestant people who participate in most of the great power structures that make up our social order will not support a large and influential church organization.

That vast territory within the nation's life where the churches once wielded a common, indirect influence is now occupied by disciplined secular institutions that exert direct and specific weight. There are many Protestants within these institutions but they do not think and act as Protestants within them. This failure is both a matter of misunderstanding and a problem of discipline.

The misunderstanding thrives upon the native American distrust of large institutions. Even as the individualistic, pietistic Protestant participates in them, he feels that collectives are somehow tainted. He makes his religion the stronghold of the right of private, uncoerced judgment. The Christian layman may know he must act as a part of the medical profession or as a union man to make a living, yet he finds no such coercion in his religious commitments. There he is responsible solely to a God who only wants to change him inside.

The denominational pattern heightens this misunderstanding for it creates loyalty to a special label—Methodist, Lutheran, Presbyterian—and makes it very difficult to rally laymen to support the great principles wherein American Protestants differ from Catholics or secularists.

Again, the layman rightly realizes that the church should not be a vested interest or power bloc that joins others to seek limited social goals by the use of pressures. He considers this a Roman Catholic heresy. But not only does he reduce the church to social impotence, he makes it a spiritual unreality when he denies that its fellowship has any authority or corporate discipline, when he denies that it can ever function as a community or

In the limited communities of yesteryear, the church was important

call for a sacrifice from its membership.

Obviously this is a matter of discipline as well as understanding. Viewed historically, the Protestant churches in America today are lacking in corporate discipline.

MODERN LUTHERANS would be surprised at the disciplinary practices of their colonial forebears, centering as these measures did around public confession preceding the Lord's Supper. Other denominations have a similar history of weakening discipline. Presbyterian elders have lost their role of serious leadership in the moral witness of the congregation. Congregationalists in their assemblies today seldom seek the guidance of the Spirit on public issues.

This denial within Protestantism of its own community authority is well illustrated by an incident described in *Social Action*. A meeting was scheduled to be held in a Protestant church to promote a legislative bill permitting doctors to disseminate birth control information. When Catholic organizations threatened to boycott certain Protestant businesses unless the meeting was canceled, the church's standing committee decided to surrender, refusing to be involved in any action that might work economic hardship on some members of the church.

The issue was not birth control but the threat of boycott. These laymen had no convictions and no experience that would enable them to act as a disciplined fellowship. This is the story of contemporary Protestantism and the reason for the fading of its influence upon American society as a whole.

ON THE LOCAL SCENE churches have lost their witness at the community's center, because neighborhoods are no longer actual communities.

People used to lived in well-defined, limited communities. They met their neighbors at work and at play, at worship and in the marketplace, coming to know the same people in every aspect and activity of life. The houses of God

were neighborhood centers and congregations were the vital groups within the village or city. The community's religious expression served to integrate the whole of life.

Today such face-to-face community is seldom achieved. The city-dweller lives a segmented, touch-and-go existence with different companions for each activity—neighbors at home, business associates, a sports crowd, hunting chums. Even his family may be only casual acquaintances as they pursue their school activities or attend women's clubs. Life is based on special and voluntary interests rather than upon enduring ties in a geographic neighborhood.

AND THE URBANITE carries this pattern along to the church of his choice on Sunday. There he locates a congenial atmosphere in which to express the spiritual dimension of his personality. The city church draws like-minded people from a large area. Turn-over is rapid and participation is low, so that they do not know each other.

Some congregations unconsciously fashion themselves to attract one class, one age, or one nationality. Many people join a given congregation on the basis of personal taste until churches often take on the appearance of mere religious clubs.

All these changes shatter the individual Christian's personal witness. His morality becomes as chopped up as the rest of his life. Unconsciously he adopts a separate set of standards for each of his sets of friends and activities, simply because each area of American life is inclined toward its independent code of ethics.

The Protestant businessman lives by a business code derived from the NAM philosophy. The Protestant doctor learns professional ethics from his medical association. The Protestant laborer adopts a union code inspired by the AFL-CIO outlook.

Protestant youth find their conduct shaped by the educational philosophy of the public schools. And both adults and children take their standards of behavior and attitudes increasingly from the big business enterprises of commercial entertainment. The individual's Christian witness in terms of an independent morality is largely frustrated by the social order of our collectivist society.

THIS FAILURE stems from the deeper failure in Christian fellowship and corporate nurture. The typical layman's fellowship with other Christians as such has grown thin—an hour of worship, occasionally a sociable brotherhood meeting or an affable supper in fellowship hall, and perhaps the rudiments of religious education.

He has no sense of corporate discipline—it has not cost to join the church and does not create tensions to remain. He has not probed the issues of Christian conscience with other Christians or sought to bring theology to bear on the decisions of his daily life. He does not sense that these churchgoers are his ultimate fellow-travelers in a deeper way than his business or leisure-time companions whose relation to God he does not know. The church is simply one grouping among many instead of the integrative center of his life's activity.

Is this a total indictment of Protestant America and a record of utter futility? By no means. This article is concentrated upon one aspect of the picture, the difficult matter of shaping a society. Here the story is one of a century of fading influence. An article next week will seek to assess the signs of revival in modern America, noting the evidences of renewal in church life.

Children Need Quiet Times

By RUTH HAYWARD

Parents sometimes try so hard to keep children amused that they overlook a child's need for creative solitude

JIMMY HAD JUST come home from a Cub Scout camping trip. His cheeks were flushed and he looked excited as he told his mother about the experiences he had had with his companions and their pack leader.

"Good! I know it was fun!" His mother smiled. "By the way, the Mickey Mouse cartoon program will be on TV in a few minutes. You might watch it while I get supper ready. You probably need some rest."

Mrs. Davis went on peeling the vegetables for the stew, then setting the table. She didn't hear the sound of TV, so she looked in the living-room to see what her son was doing. No Jimmy.

He wasn't in his room either. A little worried at the unusual quiet, she went outside after making sure he wasn't inside.

SHE FOUND HIM, sitting in the crotch of the grapefruit tree, very still but not unhappy-looking.

Seeing her, he smiled.

"You're all right?" she asked.

He nodded. "Yes, Mother!"

"Didn't you want to see your program?"

"Not tonight, Mother. I'm kind of tired of noise. I couldn't even hear sometimes at camp!"

"Yes," his mother agreed with immediate understanding, "sometimes we have to have it quiet to listen, don't we?"

"That's what I mean! You get lonely for things like birds, the wind, even bee sounds! Those boys had to make noises all the time . . . even me," he added sheepishly. "But I'm glad I'm home. I can be quiet if I want to now."

MRS. DAVIS went back inside the house, thinking of the rare wisdom expressed by her young son. She knew that if he kept that attitude—*knowing the need for silence* through the years—his life would be richer, more productive, more serene.

Sometimes parents bemoan the fact that their children never read or do any of the quiet creative activities they think would be beneficial. Yet these same parents fail to encourage a child's natural need to be alone for short periods of time —a need which is often shown in little ways one should learn to recognize. Unless these needs are encouraged, and opportunities given for such solitude, the child himself may never know he has such an inner demand.

As a help, you might try these suggestions:

Don't turn on the TV for your child unasked. Don't remind him of program

schedules. If you forget, he may, and actually *enjoy* the omission.

See that the child has a special corner where he may go alone in the house. A table and chair with books, paper, and pencils gives him an opportunity to "think and do" alone. Clay is a good medium for learning individual concentration, too.

Outdoor silent periods are most beneficial. A sand box for a small child, a garden plot for all ages, the task of weeding or watering the lawn or shrubs with the garden hose—all these help the child learn to *listen* to the silence of nature. Soon he will not always need activity, he will *like* to just sit and listen.

Go with him to art galleries, look together without talking. Walk through the woods, listening together. Teach him some peace-giving Bible verses . . . from the 23rd Psalm: "He leadeth me beside the still waters. He restoreth my soul . . ." And from the 121st Psalm: "I will lift up mine eyes unto the hills, from whence cometh my help."

THEN, SOMEDAY, when the world's pace exhausts him with its noisiness, he will recall these *still* verses and they will answer his longing for silence within. He will be so able to go apart from the world at will.

And you may know then, that of all the gifts a parent may bestow on a child, the love of silence is one of the best. For only in silence can one hear God.

We're Through With "Assistants"

By RICHARD C. KLICK

A pastor is a pastor, a Pennsylvania congregation decided. Large churches permit several to share in their ministry

HAVE YOU ever heard of an "assistant doctor" or an "assistant lawyer"? People in our parish never did. Quite logically, they began questioning the office of "assistant pastor" on our church staff.

They suggested that when a man completes his medical training he becomes a full-fledged doctor. They insisted that when a man is admitted to the bar he becomes a lawyer in the full sense. When a man is ordained by his church, they reasoned finally, he becomes a pastor full and complete. Properly, there is no limiting adjective to the words doctor or lawyer or pastor, for these are terms applied to members of the professions.

To be sure, there may be an assistant director of a hospital or an assistant district attorney or an assistant executive secretary of missions. These are proper titles designating specific jobs. But the term "pastor" resists limitation much as the word "Christian."

WE BECAME especially sensitive on the point when we called our third assistant pastor. He was a young clergyman.

Dr. Klick is "pastor in charge" of St. Paul's Church, Allentown, Pa.

erving a parish in another synod. We ad the opportunity to call him as assistant pastor, as associate pastor, or as o-pastor. We did not quite subscribe to co-pastorship, for we felt that two authoritative heads simply did not promise igh efficiency. So we had the nerve to all a man who was a full pastor in his own parish as assistant pastor in our parish. And we suffered a guilty conscience.

Our thinking was turned in a new direction by the Conference of Large Lutheran Churches in January last year. The pastor of a huge congregation of the Evangelical Lutheran Church reported that four clergymen were serving on their parish staff, that all of them had been called as "pastors," and that he had been designated as "pastor-in-charge." On this basis this congregation was successfully calling some of the finest clergymen, was retaining them on a long-term basis, and was enjoying the warmest staff and parish relationships.

This same conference of large parishes voiced the opinion that the office of "assistant pastor" is frequently regarded lightly. The popular mind often views him as an exalted office boy. The head pastor in actual practice is tempted to make him that.

Some seminary professors and synodical presidents have been known to encourage a graduating seminarian to become an assistant pastor "for a year or two," presumably as a stepping stone. This would seem to water down the high sense of call which we exalt in the Lutheran church. This also produces a doubtful relation between the assistant pastor and the parish involved.

AT A RECENT congregational meeting our parish voted unanimously to eliminate the office of assistant pastor and to call clergymen to its staff henceforth as full pastors. It was decided that the leadership of the church staff, of the church council, and of the congregation would be committed from now on to a "pastor-in-charge."

The staff is pleased. The parish is delighted. The congregational action was followed by prolonged enthusiastic applause. We feel we have gained many advantages:

1) Our pastors are installed at the full pastoral level at which they were ordained into the Christian ministry.

2) Our former assistant pastor now enjoys a prestige within the parish and community life commensurate with his true position.

3) Our new full pastor participates in all pastoral privileges—preaching, visitation, pastoral acts, assigned areas—under guidance of the pastor-in-charge.

4) Under this arrangement we are in a position to extend calls to the finest clergymen in our church and to encourage them to stay with us for a longer term.

This pattern seems to be sound in theology, in churchmanship, and in parish practice. We find it most desirable. We recommend it unqualifiedly. Outlaw your assistant pastor!

SIGN OF THE CROSS

TO THE WORK-WEARY husband returning from a hard day at the office, nothing is quite so appealing as a comfortable spell with the evening paper and a hearty appetizing meal. His balloon is viciously punctured when in reply to his ritual query: "What's for supper?" he hears from the kitchen, "Tonight, dear, we're having an adventure in eating!"

This is a nice way of telling him that his wife has been studying the colorful photographs in the magazine from the supermarket and that he will approach a table laden with fancy little salads of lettuce leaves, carrot curlicues, cauliflower capers, and chopped cheese chunks. When his eyes light on the steaming casserole of thick, grey pulp out of which slices of beef arise like lurking crocodiles, he's ready to run for his hat and the closest hamburger stand.

Ever watch a person eat something he'd never tried before? Usually, it's with a timid tasting, a careful chewing, and an almost pained swallowing. Some people have been nibbling away at the new *Service Book and Hymnal* in this fashion. Now that they've had a chance to sample its fare, they're chewing cautiously. Once in a while they bite on something unexpected.

TAKE THE permissive rubric on page 242 in the baptismal service, for example. *"Then may the minister make the sign of the Cross on the Child's forehead, saying,* Receive the sign of the holy Cross, in token that henceforth thou shalt know the Lord, and the power of his Resurrection, and the fellowship of his sufferings."

What's this, the sign of the cross in a Lutheran church? Kick that question around a few moments, without any real effort to ask why, and the result is violent excitement. We're soon fighting the Reformation all over again.

Wouldn't it be better to do some digging in history? Instead of simply identifying an object or a gesture with those on the other side of the fence, and then rejecting it because they're wrong, ought we not first find out why?

THE SIGN of the cross is not something new. Christians have been using it for at least eighteen hundred years. One of the great Christians of the second century, Tertullian, said: "In all our travels and movements, in all our coming in and going out, in putting on our shoes, at the bath, at the table, in lighting our candles, in lying down, in sitting down, whatever employment occupies us, we mark our foreheads with the sign of the cross.

"For these and such-like rules, if you require a law in the scriptures you will find none. Tradition will be pleaded to you as originating them, custom as confirming them, and faith as observing them. That reason will support tradition, and custom and faith, you will either yourself perceive, or learn from someone who has perceived it."

Even this sounds too filled with superstition to be recommended for the thinking of modern Christians. But to it should be added the words of St. John Chrysostom, who lived some two hundred years later: "When, therefore, thou signest thyself, think of the purpose of the cross, and quench anger and all other passions. Consider the price that hath been paid for

thee, and then wilt thou be a slave to no man. Since not merely by the fingers ought one to engrave it, but before this by the purpose of the heart with much faith."

Just before the Reformation the sign of the cross had become little more than a superstitious gesture. People used it as others today knock on wood or walk around ladders. As for its use by the clergy in the ritual of the church, this had little if any real meaning either to those who performed or beheld it.

WITH THE Reformation, the use of the sign of the cross became greatly restricted, although not forbidden. In his *Catechism,* Luther directed its use with Morning and Evening Prayer: "In the morning when thou risest thou shalt make the sign of the Cross and say; May God, the Father, the Son and the Holy Ghost, grant it."

The Reformers permitted use of the sign of the cross at certain times—baptism, the Lord's Supper, and the benediction. In the 16th century only one of the Lutheran service books called for its use at the consecration of the elements, although it was used almost universally among Lutherans in the baptismal service. A century later almost all of the church orders reinstated it at the consecration in the sacrament of the altar. And since then, in Germany particularly, the sign of the cross is directed at the benediction.

There are several ways to make the sign of the cross. When a pastor uses it at places like the benediction, he traces the form in the air, from top to bottom and from his left to right. When used upon the person, the practice is to touch the forehead, the breast, the left shoulder and then the right, as one says: "In the Name of the Father, and of the Son, and of the Holy Ghost. Amen."

Sometimes, as at the announcement of the Gospel, a small sign is made with the thumb, on the forehead, the lips and the breast. These generally are the ways in which the sign is made in those churches of the Western world which use it.

SO MUCH for history. There is still the unanswered question: why? I sometimes ask the same question when I see on the basketball court a lad step up to the foul line, bounce the ball several times, wipe his brow, and then hurriedly "bless" himself. What he's saying in effect is something like this: "Lord, make it go in!"

One might have a similar reaction as one sees a fighter just before the opening bell make this same sign. This can be a way of saying not, "Lord, let me win!" but "Lord, protect me." A judgment of a man's motives is involved here, and all Christians ought to be quick to recall what our Lord had to say about judging.

The same is true when one sees certain pastors use the sign of the cross in public. Some people can't escape making the observation that the fellow is just showing off. And he may be. On the other hand, it may also be a gesture of genuine devotion and reverence. Who can say? The gesture may be an affected sort of habit, or it can be a meaningful reminder of all that the cross means to a Christian.

THIS WILL BE TRUE in the baptismal service in the *Service Book and Hymnal.* It can have great significance. Brought to the church soon after birth, the child is to be baptized. This is the real birth, the entrance into the hope of eternity. And as if to heighten the meaning of the moment, and to add a symbolism which makes more significant the meaning of the act, the minister traces upon the child's forehead, the sign of the cross. The sign of the cross, emblem of suffering and death, emblem of faith and glory.

—EDGAR S. BROWN, JR.

ISAIAH: Worship is fellowship with God

By GERHARD E. LENSKI

ISAIAH SPOKE well regarding the true worship of God. He spoke so well that we may say that true worship will only endure among us when the truths Isaiah expressed are well remembered and devoutly put into practise.

According to Isaiah, the true worship of God will always involve confrontation —God confronting man—man confronting God.

Speaking as one out of "the saved remnant," a group miraculously delivered from destruction, Isaiah says: "I will give thanks to thee, O Lord, for though thou wast angry with me, thy anger turned away, and thou didst comfort me" (*Isaiah 12:1*). Man has sinned. God has been angry. Man has turned from sin to God in penitence and prayer. God's wrath is turned to mercy. Man is forgiven. Man returns to give thanks to God.

This is the large picture Isaiah paints. It is a picture of himself engaged in worship. One word well describes such worship—*confrontation.*

It will always be good for worshipers to note what is involved in such confrontation. God is indicated here as a person. He is infinitely greater than man, but he is still a person. He is angry when man sins. He is gracious when man repents. For man to recognize God in this personal relationship, for man to fear God's wrath and seek his mercy and then to show gratitude for mercy found—such confrontation is true worship.

WORSHIP is more than entertainment, more than simply hearing about God or listening to pleasant music or following a good sermon. Of course it is more than mere church-going. Worship is man realizing his need, reaching upward to God for help. Then God, in a personal way, reaches down to man to comfort, forgive and save.

If this is our experience, then in such confrontation we are meeting the first requirement Isaiah lays down for those who would worship God aright in his temple.

ISAIAH, IN HIS interpretation of worship, stresses the point that worship, while it is inaugurated in the sanctuary and stimulated by the services there, will always find a larger expression in the life conduct of the worshiper.

Read with care the *12th chapter of Isaiah.* Isaiah has been an exile and slave. He is now set free. Grief and fear once ruled. Now courage and confidence have taken over and a song of joy is in his heart. The explanation? Worship has brought God and God has brought salvation. "God himself is present." The God of the sanctuary is the Lord of life and the whole world is new!

True worship is liturgy translated into life. It is gratitude made over into a constant attitude. It is the song of the sanctuary sung in the shop, the market, the home, everywhere. All this joyful, unceasing. This is Isaiah's version of the true worship of God.

Isaiah adds this requirement for true worship—it should always be of eternal significance.

True, Isaiah says little about heaven and the hereafter. His chief interest for his people seems to be in the here and now. But it would not be fair to say that with the prophet "one world at a time is enough." In the 25th chapter, verse 7, he speaks of the God who will "destroy the veil that is spread over all nations." He makes clear what this veil is when he adds: "He shall swallow up death for ever." He sharply personalizes this truth when in 26:19 he says: "Thy dead shall live, their bodies shall rise, awake, and sing for joy."

In other words, worship is fellowship with God. It is a bond that unites man's weakness with God's might, man's mortality with God's immortality, man's hope on earth with God's gift of heaven.

Sharing in such worship, the tired pilgrim is refreshed. His burden is lifted and his tiredness falls away. Such is Isaiah's version of worship.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Undisciplined

Question: When I was a child I used to hear that if a person talked to himself there was something wrong with him mentally. I don't know whether that is true.

I know a neighbor man who carries on quite a conversation with himself when alone in a room. One would think there are several people in the room. He sometimes talks to himself even when others are present. He may or may not answer a question which is put to him, or may even deny that a question was asked.

He bosses everyone in the home—young and old. He is always right—never mistaken. Much of the time he shows little respect for anyone, though at other times he is very agreeable. He is even discourteous to visitors. He doesn't attend church services, though in his younger days he did. He has many varieties of impoliteness in his repertory.

What is one to think of this man? What can be done about him?

Reply: This neighbor is not mentally unbalanced—unless you have omitted some significant symptoms. Some of the rest of us have been accused of talking to ourselves. Plenty of psychotics do talk to themselves, but others also may do so.

Conversation with self may be nothing more than thinking aloud. It could be a left-over from a childhood habit. Or it may be due to being alone a great deal or to some decided preoccupation or worry, which holds his attention and rules out his surroundings—people or things. Regardless of source, it indicates a lack of control and full adaptation to a social situation.

This man's crude behavior seems to point to an arrested development in the social sphere. His impoliteness may derive from a failure to learn how to behave among people when he was a child. In all of these unusual ways he can yet rise above his handicaps, if he has a sufficient desire.

The man has dropped out of church attendance, and he has thereby made his situation worse. He needs the ex-

perience of corporate worship, and the refining influence of the "communion of saints." Is there not someone among his friends and acquaintances who can plant the seed of desire for worship and fellowship?

Someone whom he respects and trusts may be able by tact and indirection to inspire a desire for more refined ways, as well as for church experience.

He could, alone, do much to refine his life—even by means of auto-suggestion—if he wanted to do it. So the big problem is one of motivation. Those who are interested in him should desist from criticism or ridicule, and concentrate on implanting better desires and goals—probably in quiet, diplomatic ways. And no one should expect a mighty change overnight.

Uncertain romance

QUESTION: Our 18-year-old daughter, Peggy Louise, is studying in a nearby university. Some time before leaving here she went with Bob. Their acquaintance extended all through their high school years. At first it was mild, but later became quite serious.

Bob's father set up rigid rules as to hours and the youngsters lived up to them quite well. Peg was well received by Bob's family at first, but after she went away and they corresponded heavily they began to object, and his father began opening her letters. Some of the statements he found infuriated him, and the letters set him more firmly against her.

Efforts have been made to soften his wrath but without avail. He threatens to go to her school and give her a "bawling out." They have refused to have her come to their place, even for a holiday. The last time she was home she talked about quitting college for a business school, or taking the best position she can get at a resort here along the river in order to save money for getting married.

This man has caused us all a lot of worry, and we are at our wits' ends to know what to do next.

REPLY: It is clear that you are taking a very active part in this romance—probably too active. It is possible that this affair might have faded out if you hadn't given the girl active support in a dubious love affair.

Even though these young people love one another, it is a questionable affair. In case they marry, what sort of relationship will they have with Bob's parents? Will Bob at a later date show many of the characteristics of his father? How will the attitude of the other family affect the marriage? No one can forecast just what may happen, but some undesirable possibilities are present.

The conditions certainly do not favor an early marriage. Peggy should stick to her present educational program, for it may later stand her in good stead. Bob isn't ready for marriage as far as maturity and earning power are concerned, and both are under the ideal age for marriage.

This couple ought to reconsider the whole matter of marriage, agree to wait and exercise patience until Peggy has completed her schooling and until Bob is more mature and in a better vocational situation. In the light of her education he would do well to carry his education further. When they have arrived at a more advantageous point, they can talk marriage, if both still feel that they should. In the meanwhile Peggy may well look around for other possibilities, in which there are no ominous threats hanging over the future.

BOOKS

THE WILL TO BELIEVE

The Skeptical Approach to Religion. By Paul Elmer More. Princeton. 201 pages. $3.50.

When this book was first published in 1934, it was widely read. After the intervening years the publishers have decided upon a fifth printing. The skeptic to whom Paul Elmer More addresses his writing is no ordinary skeptic. He has some philosophic preparation and is decidedly literate. The skeptic, whether or not he is won by the argument, will certainly be captivated by an erudition which is extensive and a style which is fascinating.

The skeptic, Professor More would have us know, is right in doubting the claims and counterclaims of many philosophers who rely upon reason to interpret facts. "Reason is absolutely incompetent to prove its truth."

But if man is intellectually impotent, he is nevertheless morally responsible. This moral sense is faith, a reason of the heart that is deeper than the reason of the mind. The believer relies not upon reason but upon a sense of personal freedom and responsibility and purpose. This faith the author illustrates with an enthusiastic and scholarly interpretation of Socrates, Plato, and the Hebrew-Christian tradition.

The religious position from which he writes is that of traditional Christianity. Liberal theology, he argues, is dead. The years since 1934 have proved his point.

To this position the skeptic too may come, if he has an open mind. And openmindedness is necessary if he would be an honest skeptic. By his openmindedness he knows that reason in religion is illusory. There is no reasonable proof for or against religion.

But decision cannot be avoided. A man must decide for or against. He cannot stand and weigh forever. If he thinks he can refuse the choice, he has decided against religion just as positively as if he chose to disbelieve. He cannot save himself from his dilemma by reason but only by decision.

This precisely is Pascal's appeal to the skeptic. It is also the plea of William James in his essay, *The Will to Believe.* In our own day it is the plea of the religious existentialist. The request is clear: Be a skeptic, an *authentic* skeptic. Then you will recognize that your inescapable uncertainty must be met by an inescapable decision.

Greenville, Pa. GEORGE REESE

PROTESTANT HERITAGE

Luther in Protestantism Today. By Merle William Boyer. Association Press. 188 pages. $3.50.

It was a happy day when a professor of philosophy such as Dr. Boyer, with a felicitous style, and amazing capacity for comprehension and condensation, and a sureness of conclusion, undertook to set forth our Protestant heritage for us and its bearing upon the problems of our society today. There is enough of the scholar's implementation here to satisfy the most demanding. There is a knack of pulling things together that will surprise all the rest of us.

There will undoubtedly be those who will enjoy about equally the critically balanced presentation which emerges from this straightening out of the lines of our Protestant heritage and the paroxysms which will probably come to tub-thumping denominational propagandists. But all will surely find delight in the sharpness with which Dr. Boyer points up the issues in the various areas of contemporary life—education, politics, economics, family life, and churchmanship—and the part which the Protestant heritage should be playing in meeting their glaring delinquencies.

There are pertinent passages in this book, again and again, which are worth many times the price of the book to the parish preacher, to makers of opinion, or to the practical man in his day-by-day duties and need for directions.

The book is as surprising in its appreciations as in its acerbations. To mention one, there is a wholesome corrective applied to the current and easy contempt for the really

solid and substantial function performed, in their day and in their necessity, by the Protestant scholastics of the seventeenth century. Another would certainly be the appreciation of pietism, too commonly withheld in far too many snobbishly superior circles.

CHARLES LESLIE VENABLE

Harrisburg, Pa.

ANCIENT ISRAEL

The Exilic Age. By Charles F. Whitley. Westminster. 160 pages. $3.50.

This survey deals with both history and religious teachings. About one-third of it treats of developments before the era of the exile itself. This has value in showing the background and in making vivid the intellectual and religious climate. The collapse of Assyria and Egypt is analyzed, with this significant conclusion: "The limitations imposed on the individual contributed more than any other cause to that decadence." In contrast, then, the emphasis on the individual by Jeremiah and Ezekiel is shown, and its value.

Many items of a historical nature, major and minor, are helpfully related to the whole picture. For example, the widespread international use of the Aramaic language is shown; and there is a good discussion of the problem raised by the discrepancy between Kings and Jeremiah as to the number of exiles. But the sufferings of the exiles are unduly minimized.

The summary of Jeremiah's work and teachings is mostly good. But it is wrong to say that the message about the potter in Jer. 18 implies the freedom and ability of the sinner to cease from evil and serve God; the emphasis is on God's sovereignty.

The many theories about Ezekiel are briefly noted, and his prophetic work is placed entirely in Babylonia, beginning about 593. Most of the book is accepted as genuine. The situations the prophet dealt with and the messages he gave are well set forth.

The climax comes in Second Isaiah. Some critical problems are noted. The magnificent sweep of this prophet's contributions to religious thought is vividly shown; also their special relevance to the needs of the period, and their permanent worth.

Too large a place is given to the prophets' own thinking, too little recognition to divine revelation. But it does help us to appreciate the human factors through which God worked to give the word of truth.

Columbia, S. C. HAROLD L. CREAGER

WORSHIP PLUS STUDY

The Daily Study Bible Series: The Gospel of Luke, The Gospel of John (2 vols.), **The Letters to the Corinthians.** By William Barclay. Westminster. $2.50 each.

Compact, stimulating, and educational, the *Daily Study Bible Series* provides a long-needed devotional aid. Here is the right material for those families or students who want to learn about the Bible as they read it. Each volume takes a New Testament book, gives an up-to-date introduction, and then divides the text into easy daily portions. Following the text for the day is a short study of difficult words or historical background, concluding with a few words which connect the passage to daily life. Pastors, too, will enjoy this "refresher course" in New Testament study.

H. GEORGE ANDERSON

Philadelphia

BOOK BREVITIES

What Jesus Really Taught. By Clarence E. Macartney. Abingdon Press. 176 pages. $2.50.

This little volume is a convenient compendium of Jesus' most important teachings both about himself and about many aspects of our daily life. It is a direct, easy to comprehend, exposition of what Jesus taught (not what some theologians say he taught) in the four Gospels. Its simple style, direct, practical, and to the point—just as was our Master's style of teaching—makes it valuable for pastor or layman.

Philadelphia EDGAR B. SCHICK

BOOKS reviewed in these pages may be ordered from the United Lutheran Publication House, 2900 Queen Lane, Philadelphia 29, Pa., or from any one of the ten ULPH branch stores.

synod conventions

Central States Synod appoints committee to study congregational relationships . . . Indiana adds assistant to president's staff but calls for further study of synodical reorganization . . . Michigan receives largest number of missions . . . Pacific Southwest adopts sector project on synodical level . . . West Virginia scores impressive membership gains

CENTRAL STATES

By PAUL WIEGMAN

"IT IS MORE prudent, in this period of transition, to err on the side of acting too boldly than too timidly," Dr. Dwight F. Putman asserted at the convention of the Synod of the Central States, May 12-15, in St. Paul's Church, Wichita, Kansas. Dr. Putman, as United Lutheran Church representative at this convention, said the demands of a new world call for bold action by the church.

The synod received four new congregations into membership: St. Andrew's of Columbia, Missouri; St. Mark's, Midwest City, Oklahoma; St. Paul's, Northboro, Iowa; and Redeemer, Hooper, Nebraska, which is a merger of Grace and Zion churches.

There were 187 congregations on the synod roll last Dec. 31, said the statistician, Charles A. Harkness, Jr., plus six unorganized congregations. Baptized membership in the synod increased 1,898 in 1957, totaling 88,802, and confirmed membership increased from 59,745 to 60,609. A 1959 apportionment budget of $658,318 was adopted.

Dr. Reno Frobenius was installed as assistant to the president of synod, Dr. Alfred W. Young. The Rev. Hugo Welchert of Omaha was elected secretary, and Paul Palmquist of Omaha re-elected treasurer.

A NUMBER of the synod's congregations are financially unable to support full-time pastors, it was reported. In some cases cooperative arrangements for pastoral service might be made with congregations of other Lutheran church bodies. The convention voted favorably on appointment of a committee to study congregational relationships within the synod and on the inter-Lutheran level.

Americans may be losing their sense of the value of the individual, said Dr. Walter H. Traub of Kountze Memorial Church in Omaha. "Americans think and speak in large terms," he said in addressing the annual synodical banquet. "As the mass increases, the individual shrinks. We talk glibly of the thousands of farmers who are leaving their land for an easier and more lucrative way of life" but not of the individuals who are forced off their homesteads against their will.

"If we have lost our love for the individual," said Dr. Traub, "we have lost Christ."

NINE CANDIDATES were ordained to the ministry: Daniel K. Bruensbach, Roger J. Gieschen, Henry D. Gittler, Robert J. Hulse, Wilber M. Moebus II, Carl C. Neubel, Kenneth E. Strecker, Dean E. Sudman. Nine new church buildings have recently been completed or are under construction in the synod, it was reported. President Young reported on efforts he has made to call attention of congregations to the need for bringing salaries of pastors in line with increased costs of living. He asked that congregations review this question annually and take action to assure proper remuneration.

CENTRAL STATES . . .

1958 ULCA CONVENTION DELEGATES

Clergymen: Alfred W. Young, Raymond Johnson, Norman Schroeder, Leland Lesher, Walter Moeller, Samuel Jensen, Alfred Duis, Hugo Welchert, Reno Frobenius, Lorin J. Wolff, Henry Knaub, A. H. Pinkall, Claudius Jensen, Herman Goeder, Harlan Brie.

Laymen: Donald Raymond, H. W. Henricksen, John Langmacher, William Hayden, Dr. Dan Busch, A. F. Swanson, Paul H. Palmquist, Walter Jobman, Dr. William F. Zimmerman, Elmer Sasse, August Brei, Luther de Freese, William Horst, Clinton Von Seggern, Paul C. Buskirk.

INDIANA

By WILLIAM L. PIFER

"THE HOLY HURRY of the Church" was the theme emphasized by Dr. R. R. Belter, Wartburg Synod president and ULCA representative to the Indiana Synod convention, May 12-14 in Grace Church, Columbia City. But Hoosier delegates evidenced no "holy hurry" in accepting proposed synodical changes without long debate and requesting further study.

Three questions before the convention were: 1) reorganization of synodical structure, 2) additional full-time personnel, 3) capital fund appeals for synodical and synod-supported institutions. A special committee, appointed by the synodical executive board following the 1957 convention, said more study is needed on reorganization, perhaps including professional help from a management counseling company. It recommended caution on adding personnel and on capital fund appeals, especially in view of possible merger of the United Lutheran Church with other Lutheran bodies.

After much debate and mind-changing, synod finally moved the appointment of another "special commission of three *experienced and able pastors* and *two experienced and able laymen* to study: a) possible synodical reorganization, b) possible administrative leadership personnel, and c) adequate administrative leadership, on desirable synodical reorganization, adequate administrative leadership, and suggestions for a just allocation of benevolent funds, and the best method for raising the same, said commission to report to a one-day session of synod, sometime shortly after the 1958 convention of the ULCA, as called by the executive board."

It was voted to call in the Lutheran Laymen's Movement to aid in the reorganization study. If the commission is not ready to report at a special synodical session this fall, an extra day will be added to the 1959 convention for debate on the report.

In regard to the conference realignment which has been under test during the past year, the special committee on this phase of reorganization reported that an amendment to the constitution at this time is not recommended in view of needed further study and continued testing. The plan calls for establishment of seven districts in the synod, replacing the present conference arrangement.

ADDED PERSONNEL: At the 1957 convention a request was made that provision of an assistant to the synodical president be considered. This request became involved in two difficulties: 1) Inability to provide an adequate job analysis for an assistant, and 2) Requests for added personnel in home missions, parish education, youth work, stewardship, and evangelism.

At this point the laymen of the synod, with an eye on the rising per capita apportionment, began to make their presence known on the floor of synod. An assistant to the president was finally provided through action of the convention, authorizing the executive board to call such an assistant and provide adequate financial support. All other proposed additional personnel must await the results of the study on reorganization.

CAPITAL FUND APPEALS: It was again the lay delegates who called attention to the fact that the present recession is making serious inroads on the local congregations. Capital funds requested by the institutions per capita per year were as follows: Hamma Divinity School, $1; Wittenberg College, 50

RE-ELECTED OFFICERS of Indiana Synod at Grace Church: From left, Secretary Frank Stevenson, Treasurer James L. Applegarth, President Walter M. Wick, and Vice President Robert Heine

cents; Chicago Seminary, $1.40; Mulberry Home, $1; Camp Lutherwald, $1. Present information indicated that the duration of these requests would be over a two- to three-year period.

All capital fund appeals were postponed until after the ULCA convention and its possible action regarding the Savannah Resolution, and the report of the reorganization committee, with the exception of the Mulberry Home appeal. A per capita apportionment of 50 cents for Mulberry was approved in the 1959 budget.

The budget adopted for 1959 neared the $400,000 mark with $182,419 ULCA and $167,439 for Indiana work, making a per capita quota of $16.75.

ALL OFFICERS of the synod were re-elected on the first ballot. Dr. W. M. Wick was elected president for his second term. Two new mission congregations, a Latvian mission, and a 106-year-old nonsynodical church were received during the convention—into membership in the synod.

Advent Church, Greenwood, organized in 1957 and Messiah Church, Ft. Wayne, organized in early 1958 were welcomed. There are 168 confirmed Latvian Lutherans, formerly associated with First Church, Indianapolis, who applied for status in the synod under the leadership of their Latvian pastor, the Rev. Volrad Isaks. The congregation will be called the First Latvian Lutheran Church of Indianapolis. Adams Church, organized in 1852 as a non-synodical congregation, was received into the synod.

Bethlehem Church, Indianapolis, memorialized the synod to "instruct the social missions committee to investigate the need for a retarded children's home within the synod, in co-operation with other synods."

1958 ULCA CONVENTION DELEGATES

Clergymen: W. M. Wick, Robert Heine, Frank Stevenson, Paul H. Krauss, Edward Driscoll, Robert Young, John Frank, Henry Stolldorf, Charles Masheck.

Laymen: James Applegarth, Mrs. Walter Wick, Otto Jensen, Robert Umbaugh, Bart Brammer, Max Irmscher, Dr. Clark Grove, Glenn Auxter, William Knannlein.

MICHIGAN

By CLYDE G. STEELE

THE LARGEST NUMBER of congregations received into membership by the Michigan Synod in any year was enrolled this year at the synod's convention in Faith Church, Grand Rapids, May 12-14.

Eight newly organized missions were received: Church of Our Redeemer, Kalamazoo; Church of the Epiphany, Plymouth; Gloria Dei Church, Tecumseh; Shepherd of the Lakes, Walled Lake; Antioch Church, Farmington; Grace Church, Albion; Bethlehem Church, Clinton Township; Calvary Church, Southfield. The addition of these brought the synod total to 54 congregations.

The eight pastors received on the synodical roll was also the largest single addition in the history of synod. Those received were: Pastors Louis C. Suessman, John A. Root, Dean E. Tyson, T. Robert Bergman, M. Frederick Foutz, Jr., James E. Henneberger, Charles F. Holland, Joseph N. Radabaugh.

Dr. Franklin C. Fry, representing the ULCA, brought a report on world Lutheranism under the form of four paradoxes: "Confessional yet ecumenical; divided and yet cohesive; terribly wounded yet expanding; wholly given to spiritual things, yet contributing to the peace."

President Fry in presenting the ULCA picture, told delegates that many foreign fields are rapidly closing to American mission personnel and also that the Board of American Missions faces the support of building programs for more than 450 congregations. He made a plea for support of Lutheran World Action program. One dollar contributed to this program, he said, will enable us to deliver $87 worth of material aid to an overseas post.

The convention approved purchase of 68 acres adjacent to synod's Gun Lake summer camp. Plans for the development of the property will be completed by the camp board. Meanwhile it will be used for recreational purposes.

A proposed $245,000 budget for 1959 was one of the few convention questions which brought forth debate. After the deletion of a proposed $19,000 headquarters fund, it was adopted on the basis of $17.71 per communing member. Capital improvement funds requested by Wittenberg College, Hamma Divinity School, and Chicago Seminary were accepted, but the funds are to be placed in escrow pending action resulting from proposed merger of Lutheran churches.

Re-elected as synod officers were Dr. Frank P. Madsen as president to serve a five-year term; the Rev. Richard W. Albert, vice president; the Rev. William Schaffer, secretary; Kenneth Johnson, treasurer; the Rev. Louis Gundermen, statistician.

Statistics as of last Dec. 31 indicated that the synod had 26,339 baptized members—a gain of 2,137 during the year; and 16,298 confirmed, gain of 1,091. To date in 1958 the synod has been meeting 99 per cent of its double apportionment quota and the outlook is good for going over the 100 per cent mark.

The Rev. Glenn Gilbert, president of Western Conference, served as convention chaplain. The new hymnals were used at all services.

PACIFIC SOUTHWEST

By LOUIS F. MERTZ

THE SECTOR PROJECT for stewardship was adopted on the synodical level by the convention meeting May 12-15 at Christ Church, Pacific Beach, and at a San Diego hotel.

"Our gratitude to God," said a lay delegate, "gave us no other choice."

The synod also adopted a record budget for 1959 of $775,500, which will require apportioned benevolences of $23.50 from each of the 33,000 communing members.

The executive committee was authorized to prepare an advance and venture program, designating a priority of needs, for presentation of the 1959 convention.

THE NEW *Service Book and Hymnal* was used at all services. The reaction was mixed.

President Carl V. Tambert said it was "not too bad, and not too good either," after the first service.

Most controversial item was the proposed hospital medical plan for synod pastors. The issue came up twice before the synod, but was referred to the executive committee for further study. Eleven other synods are using a medical insurance plan and four others are studying the question, the delegates were told by Dr. F. Eppling Reinartz, ULCA representative.

The synod evangelism committee recommended that every congregation conduct a Bible study program this year, that a community census should be completed in every locality, and that area preaching missions be held throughout the synod. The Rev. E. Dale Click, evangelism director, told of the work throughout the United Lutheran Church.

Work of the Lutheran Laymen's Movement, especially its fund-raising counseling service, was highly praised by the convention. Fund-raising work in the synod's territory by Adrian Amstutz and Milton Fiene, of LLM, was complimented.

GROWTH OF Pacific Lutheran Seminary at Berkeley was highlighted in a report on the six years since it was founded. It has graduated 46 men who now serve throughout the Lutheran world. "The faculty is dedicated, the student body is spirit-led, and the ever-growing alumni are serving actively," said Dr. Charles B. Foelsch, president.

A new library and a chapel are planned. Property, buildings and furnishings now are valued at $415,525.

Eight of the nine men approved for ordination by the convention are 1958 graduates of the seminary. The Rev. Donald Wagner, chairman of the church vocations committee, reported 59 certified students for the ministry on the synod roll.

A second vice president of synod, Dr. Frank Clutz, was elected. The Rev. John G. Simmons was re-elected secretary and Carl A. Bell re-elected treasurer.

Formation of the California Lutheran Education Foundation (CLEF) was announced. This group will raise funds for the new Lutheran college to be sponsored by five Lutheran church bodies. A total of $524,000 is expected from ULCA by 1961 when it is planned to open the college. Five ULCA men are on the board of directors.

LEIS from Hawaii for President Tambert, Dr. Reinartz, Host Pastor Garman, and Dr. Foelsch

DR. AND MRS. EDWARD N. SPIRER were honored at a banquet as Dr. Spirer completed ten years as director of the synod's church extension department. During this time he has helped to build or remodel 52 churches and institutions. Dr. and Mrs. Spirer will retire to the California Lutheran Home.

Dr. J. Emory Ackerman, synod statistician, reported a gain of 2,355 communing members, or 8.42 per cent over 1956. Communicant membership has increased from 12,575 to 30,000 in 10 years. Sunday schools, however, gained an average of only three members per congregation.

Seven new congregations were accepted, making a total of 117. In 1947 there were fifty-nine.

Harry B. Ward, THE LUTHERAN circulation manager, reported an increase of 1,200 subscriptions in the synod, with a total of 7,100. About one-fourth of the congregations subscribe for all their members.

1958 ULCA CONVENTION DELEGATES

Clergymen: Carl V. Tambert, Frank Clutz, John Simmons, Milus Bonker, Donald Wagner, Charles B. Foelsch, Lyle Burns, L. A. Failing, Quentin P. Garman, Ross Hidy, John Stump.

Laymen: Gene Heckathorn, Robert Cummings, Robert Brammer, Wayne Pfundstein, Gilbert Olson, Carl Bell, Bernard Wahl, Paul Thomas, Joseph Baconcello, Eugene Hoeftman, Jefferson Elmendorf.

WEST VIRGINIA

By HAROLD L. HANN

"I AM GOING to give it all," said Peter Michael, the son of Lutheran Laymen's Movement President Everett Mitchell, when told by his mother that he could have a portion of a gift for his own if he placed part of it in his Jesus bank. "I am going to give it all. Father will give me more."

In this way at the synodical banquet at Jackson's Mill on May 13, Dr. Mitchell reminded delegates to synod that total commitment to Christ's cause leads to a greater awareness of the Father's generosity.

Synod saw this truth confirmed in statistics for the year. For the first time in its 46-year history the communing membership exceeded 5,000, a larger number of whom was added in 1957 than in any previous year and proportionately twice as many as in the ULCA as a whole. Stewardship reports indicated that synod placed sixth proportionately among ULCA synods in Lutheran World Action contributions and ninth in respect to apportioned benevolence giving. As of May 1, giving was within 2 per cent of the double benevolence goal.

Concern of the whole church about shortage of candidates for the ministry was voiced by ULCA representative Lawrence D. Folkemer and Board of Higher Education Associate Secretary Vernon L. Strempke.

The report of the committee on the Lutheran student center at West Virginia University indicated that, on the goal of $50,000, $43,000 has been contributed. The synod will also give financial support to the erection of a Student Christian Association building at Marshall College, Huntington.

"GIVE it all, and the Father will give you more," was Dr. Everett Mitchell's challenge

Glenn Allen Shackelford, called to the Madison, Va., parish, was approved for ordination. Re-elected to office were: the Rev. George C. Weirick, Aurora, for his third term as president; the Rev. Donald D. Anderson, secretary; Mr. H. L. Shelhamer, treasurer.

Meeting concurrently with the synod were the synod's United Lutheran Church Women. They heard Mrs. Tom Homrighausen of Canton, Ohio, and Miss Isolde Eland, ULCA Immigrant and Social Worker. Chosen as officers were Mrs. Eric C. Summers, Fairmont, president; Mrs. Kermit Glotfelty, Mrs. Harry C. Wenger, and Mrs. Kenneth Keller.

1958 ULCA CONVENTION DELEGATES

Clergymen: George C. Weirick, Donald D. Anderson.

Laymen: Daniel H. Bennett, H. L. Shelhamer.

"Colonization" Leads to Establishment of Two Missions

By LOUIS F. KRETZ

LOS ANGELES—Two old-established congregations in the Pacific Southwest Synod, Grace Church in Phoenix, Ariz., and First Church in Fresno, Calif., have extended the outreach of the church by colonizing two fields in their respective areas through mission development.

Their efforts brought about organization of Shepherd of the Valley Church in Phoenix and Good Shepherd Church in Fresno. Services for both missions were held the same day, April 13.

Synod President Carl V. Tambert and Pastor Lyle C. Burns of Grace Church conducted the organizational service for the Phoenix mission which has called Dr. Burns as pastor. The charter membership roll, open until Pentecost, included 265 names. The mission has purchased a ten-acre property in the area assigned by the regional home missions committee.

The Fresno mission was organized at an outdoor service by the synod's mission supervisor, Dr. H. Paul Romeis. Fresno Pastors Lloyd Jacobson, August S. Claus, Goodwin T. Olson, A. C. Knudten, Mission Developer Bertrand Johnson, Clovis, and the Rev. M. A. Odel, interim pastor of the mission, assisted.

Good Shepherd started out with 95 baptized members, all transfers from 41-year-old First Church. The sponsoring congrega-

Big moment in organization service of Good Shepherd Church, Fresno (bottom), came when Neil Walden (top left) received property deed and check from Robert Paden and Jacob Presser of sponsoring First Church

tion also gave the deed to a 10-acre property and a $16,800 check to the young mission.

Mission development is getting a further boost next month. Three Northwestern Seminary graduates will enter fields assigned to them by the Board of American Missions on June 1. Paul A. Larson will start at Ygnacio Valley, Calif.; Lawrence E. Martin goes to West Granada Hills, Calif.; and David J. Adamcik has been assigned to Flagstaff, Ariz.

Eight Pastors Ordained

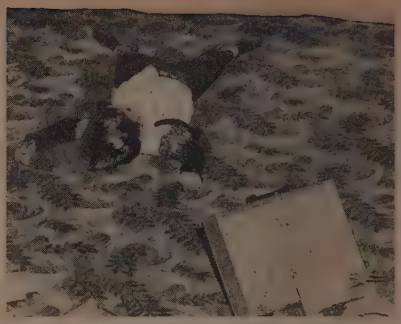
EIGHT PASTORS were to be ordained in the synod during the three weeks between May 18 and June 8. Services were held May 18 at Our Saviour's Church, Alhambra, for the ordination of Walter M. Stuhr (called to Our Redeemer, Sacramento); at Faith Church, Phoenix, for the ordination of Conrad Simonson (called to Christ the King, Niles) and Frank Schmidt (called to Grace, Glen Avon, Riverside); and at St. John's Church, Sacramento, for the ordination of Edward B. Olander (called to Our Saviour's, Alhambra) and David Romeis (called to St. Luke's, Walnut Creek).

Ordination of Rudolph J. Leeman was scheduled for June 1 at Grace Church, Richmond, where he will become assistant pastor. Edward L. Valbracht will be ordained June 8 at Calvary Church, Azusa, which called him as pastor.

Central Californians Buy Camp

A CAMP once used to rehabilitate reclaimed alcoholics has been purchased by a recently incorporated Lutheran men's group in San Joaquin Valley. The *Lutheran Men of the Valley* bought the 80-acre site for $60,000.

Located 50 miles from Fresno on State Highway 41 at an elevation of 3,300 feet, camp facilities include a chapel, recreation and dining halls for 175, boys' and girls' dormitories, guest houses, filtered swimming pool, and outdoor sports equipment needed by the campers.



The Next Item of Business . . .

JOHN NICKEL, 4, was a captive guest at the Pacific Southwest Synod convention. His father, Pastor Raymond L. Nickel of Santa Ana, Calif., was a delegate.

From where John was playing with his toys in the rear of the convention room, the speeches made on the rostrum and the interventions from the delegates must have sounded like soothing music. When the session adjourned, delegates discovered an unsuspected item on the convention floor—a four-year-old boy sound asleep next to his opened paint box.

Workshops Feature Stewardship

TEN AREA workshops will be held on synod territory between June 6 and 18 to review past sector plan experiences and discuss implementation of the sector project in the second year. Synod Stewardship Chairman Franklin Schott will direct the two-hour sessions.

Synod Women Convene

"LOVE WORKS WONDERS" was theme for the synod's United Lutheran Church Women's convention at Pacific Grove, Calif. (April 14-17). Speakers were Dr. Edith Eykamp, missionary in India; Dr. Tambert, Pastor Paul Nakamura, and Dr. W. E. Wallner, director of the Christian outreach to the Jewish people. Mrs. Stanley Peratrovitch, Berkeley, is the new president.

FOUR EVENTS were celebrated at one service at Good Shepherd Church, Reno, Nev.,

Pastor Vernon E. Kotter reports. It was the tenth anniversary of organization and the fifth anniversary of the dedication of the congregation's first unit. At the same time, Good Shepherd celebrated attainment of self-support and announced that it had repaid all church extension loans received from the Board of American Missions.

GROUNDBREAKING services were conducted on April 13 for a new parish hall at Trinity Church, Pasadena. Pastor Carl Moyer announced that the $100,000 unit should be ready for Christmas.

A house-chapel is being constructed for use of Holy Cross Church, Pedro Valley.

A $5,000 mortgage note was recently burned at Altadena Church, where the Rev. Kenneth Hartzheim is pastor.

PACIFIC

Lutherans Study Welfare Problems At Series of Regional Conferences

By OLIN G. DASHER

SEATTLE—The Pacific Northwest was host to a number of welfare conferences of interest to the Lutheran constituency early this spring. The Northwest Regional Conference, Child Welfare League of America, met in Seattle, April 14-15. Principal leader was Joseph Reid, executive director of the Child Welfare League of America.

Meeting in the Student Union Building on the campus of the University of Washington, Seattle, was the Washington Conference of Child Care Institutions (April 17-18). Keynote speaker was Harold Belgum, Lutheran Welfare Society of Minnesota.

The Family Life Conference met at Pacific Lutheran College, Parkland, Wash., April 23-25, and featured Dr. F. M. Norstad of Luther Seminary, St. Paul, Minn.; Dr. Martin Scharlemann, Concordia Seminary, St. Louis; and Dr. Granger E. Westberg, associate professor of religion and health, University of Chicago. The conference was sponsored by the college and Lutheran Brotherhood Life Insurance.

NOVA SCOTIA

Vacation School Workshops And Leadership Classes Held

By DOUGLAS A. CONRAD

HALIFAX—Vacation church school workshops are being held throughout the synod this month. They are under the direction of Miss Elfriede Hartig, educational missionary for Eastern Canada, and Miss Ruth Juram, of the Board of Parish Education.

Leadership training classes are also being held in the various parishes under direction of Miss Hartig. A rally of all Sunday school officers and teachers was held May 24 in Zion Church, Lunenburg.

Education Building Started

ST. PAUL'S CHURCH, Bridgewater, has begun construction of a new educational building. The Rev. C. H. Whitteker is the pastor.

ST. MARK'S CHURCH, Newcombville, completed redecoration of the church interior. The choir was moved from the back to the front of the auditorium.

THE REV. R. E. BIEBER resigned as pastor of Our Saviour Church, Dartmouth. He will go to Detroit to engage in inter-racial work.

Lutheran Welfare Conference in America held its northwest regional meeting in cooperation with Associated Lutheran Charities of the Synodical Conference in Portland, Oregon, May 2-3. Speakers included Dr. Harold Haas, executive secretary of the ULC Board of Social Missions; Dr. Carl F. Reuss, executive secretary of the ALC Board for Christian Social Action; the Rev. G. S. Thompson, chairman of the ELC Board of Charities; Carl V. Sandoz, research director of Portland; Dr. Otto H. Dagefoerde (ALC), a consultant for Lutheran Welfare Conference in America; Edgar F. Witte, executive director of Associated Lutheran Charities; and Dr. Magnus Dahlen (ELC).

The Washington Association for Social Welfare met at Everett, Wash. (May 4-6), for a discussion of welfare needs.

ULC SEMINARIES GRADUATE 230

Parishes Call 162, Home Missions Claim 24

GRADUATION EXERCISES were held last month for 230 students on the campuses of the ten ULC theological seminaries in the United States and Canada. The 1958 total, to which six students who graduated from Philadelphia Seminary last January must be added, was over 20 per cent higher than the overall total of 194 for the preceding year.

Even before schools closed, 162 seniors had accepted calls to the parish ministry. The Board of American Missions extended calls to 24 graduates. They will develop new mission fields. Six planned to enter foreign mission work. Fourteen expected to pursue graduate studies, some of them abroad. Less than a score were still awaiting calls.

As compared to 1957, the number of graduates going into parish work was higher by 37, while a slightly smaller number was called as mission developers. There was also a small decline in the number of men planning to pursue further graduate studies.

As in previous years, some non-Lutherans were among the graduating students. Several others came from Lutheran bodies other than the United Lutheran Church. Four women were among this year's graduates—two completed studies at Gettysburg and two at Southern.

Names of graduates and their future assignments are found on the following four pages.

HAMMA

PHILADELPHIA

CHICAGO

CENTRAL SEMINARY

Name:	Called to:
Daniel K. Breunsbach	BFM
Richard D. Dunning	Lancaster, Kan.
Donald C. Gates	Arlington, Neb. (Meth.)
Roger J. Gieschen	BAM, Oklahoma City, Okla.
Henry D. Gittler	Lanham, Neb.
Robert J. Hulse	Pilger, Neb.
Wilbur M. Moebus, Jr.	Glasgo, Kan.
Charles B. Murnan, Jr.	Omaha, Neb.
Carl C. Nuebel	Bendena, Kan.
Kenneth E. Stricker	Chapman, Kan.
Dean E. Sudman	Kansas City, Mo.

CHICAGO SEMINARY

Name:	Called to:
Lloyd D. Buss	Springfield, Ill.
Lee Evans	Call pending
Bruce A. Fehl	Grand Rapids, Mich.
Samuel E. Goins	Salisbury, N. C.
Joseph W. Hanscom	Maywood, Ill.
William P. Harum	Dixon, Ill.
Rodney D. Hokenson	Call pending
Dale A. Jeffers	Manlius, Ill.
Wayne E. Johnson	Call pending
Paul W. J. Kappes	Bremen, Ill.
Verner T. Kappes	Racine, Wis.
Calvin D. Kuder	Centralia, Ill.
William E. Lesher	St. Louis, Mo.
John E. Lignell	St. Louis, Mo.
John R. McCarthy	Batchtown, Ill.
John D. Meyer	Estherville, Iowa
Cloy H. Miene	West Des Moines, Iowa
W. Donald Miller	LaGrange, Ind.
Paul O. Oye	Columbus, O.
Warren L. Thummel	Macomb, Ill.

GETTYSBURG SEMINARY

Name:	Called to:
Gene J. Abel	Jeannette, Pa.
Terry W. Agner	BAM, Greenville, N. C.
Robert H. Beaver	Call pending
Donald M. Bohn	Centerville, Pa.
Donald C. Brake	Union Bridge, Md.
Roger E. Burtner	EUB, York, Pa.
John R. Clarke	Pine Grove Mills, Pa.
Charles W. Coates	York, Pa.
Galen A. Colclesser	Huntington, Ind.
William E. Ervin, Jr.	Lineboro, Md.
Rolf W. Eschke	BAM, West Albany, N. Y.
William R. Fearer	Hagerstown, Md.
Jack R. Gardner	Call pending
Richard E. Geib	Shamokin Dam, Pa.
Ferdinand K. W. Haase	Roundtown, Pa.
Charles M. Heaps	Turbotville, Pa.
Jack E. Herrera	Battle Creek, Mich.
Bailey D. Herrington	Call pending
Robert C. Huddle	Cumberland, Md.
Ralph L. Ingram, Jr.	Windber, Pa.
Richard C. Jones	Sacramento, Pa.
Paul D. Joslyn	Syracuse, N. Y.
Paul L. Kauffman	Saxton, Pa.
Molly Kerstetter	BPE, Philadelphia, Pa.
John L. Kugle	St. Thomas, Pa.
Philip M. Kulp	Church of the Brethren
Edward A. Livingston	Port Royal, Pa.
Robert H. Logan	New Berlin, Pa.
Barron B. Maberry	Arcadia, Md.
Patrick A. L. Maier	Coudersport, Pa.
William R. May	Graduate study
Robert E. Rohrbaugh	New Chester, Pa.
Harold Y. Sandy	BAM, Lancaster, Pa.
John P. Seltzer	Washington, D. C.
Glenn A. Shackelford	Madison, Va.
Frederick L. Shilling	York, Pa.
Daniel W. Spangler	Ramsey, N. J.
Arthur R. Stees, Jr.	Dixon, Ill.
Anton R. Thumhart, Jr.	BAM, North Greenbush, N. Y.
Daniel Uzupan	Richmondville, N. Y.
Albert L. Weber	Harrisburg, Pa.
Ronald H. Weinelt	BAM, Lexington Park, Md.
Robert A. Whitehead	Woodhaven, New York
Barbara Jane Winey	South Williamsport, Pa.

HAMMA DIVINITY SCHOOL

Name:	Called to:
Milo M. Billman	Cincinnati, O.
Roger F. Cooper	Graduate study, Germany
John P. Fabian	Newcomerstown, O.
David E. Farley	Middletown, Ind.
Richard F. Faust	BAM, Vermilion, O.
Bruce A. Gibson	Penn, Pa.
Larry E. Kettlehake	Ingomar, O.
Kenneth O. Latal	West Sand Lake, N. Y.
James R. Ling	Louisville, Ky.
Norman E. Lucas	Mansfield, O.
Thomas L. MacAdam	BAM, Manchester, O.
James W. Mason	Toledo, O.

Name:	Called to:
Edmund J. Moeckel	Buffalo, N. Y.
John W. Montgomery	Hamma Divinity School
Charles H. Moore, Jr.	Gratiot, O. (Meth.)
Robert O. Oberkehr	Camden, Ind.
Robert S. Ove	Dayton, O.
Charles A. Rader	Mutual, O. (Meth.)
David T. Riley	Cuyahoga Falls, O.
Owen J. Sanderson	Albany, N. Y.
Werner-Christoph Schmauch	Call pending
John C. Stacy	Millersburg, Ind.
Charles C. Steward	Upper Sandusky, O.
Robert J. Stout	Waco, Tex.
Charles A. Wallick	Graduate study
Richard G. Whonsetler	Wilmington, O.
Ronald E. Will	St. Croix, V. I.
William C. Zimmann, Jr.	New Springfield, O.

Master of Sacred Theology

Fredrick M. Carlsen	Warsaw, N. Y.
Georg Weber	Germany (exchange student)

NORTHWESTERN SEMINARY

Name:	Called to:
David Adamcik	BAM, Flagstaff, Ariz.
Wallace Bergman	Minneota, Minn.
Theodore Berning	Milwaukee, Wis.
Arnold Bjelland	Call pending
Walter Buschmann	Graduate study, Germany
Paul Carlson	Kildeer, N. D.
Alan Clark	Walker, Minn.
Richard Fiero	Montrose, Minn.
Harvey Gustafson	Stambaugh, Mich.
Dick Hamlin	BAM, Columbia Heights, Minn.
Gerald Hibbard	Postville, Iowa
Robert Himsel	Call pending
Robert Hoeft	Dunlap, Iowa
Wendell Jacobson	BAM, Yakima, Wash.
Earl Johnson	Savage, Minn.
Ronald Kragthorpe	BAM, Spokane, Wash.
Paul Landstrom	Duluth, Minn.
Paul Larson	Walnut Creek, Calif.
Chris Laursen	Call pending
William Marquardt	BFM (school)
Larry Martin	BAM, Granada Hills, Calif.
Ronald Moen	BAM, Rochester, Minn.
Raymond Nelsen	Cromwell, Ind.
O. Donald Olsen	Glenboro, Manitoba
Robert Peterson	Graduate study, Germany
John F. Roth	BAM, Muskogee, Okla.
Lawrence Ruegg	Walworth, Wis.
Thomas Schultz	Spencer, N. Y.
Kenneth Wester	Lacey, Wash.
Robert Wetzler	Call pending

PACIFIC SEMINARY

Name:	Called to:
William W. Klover, Jr.	Graduate study
Rudolph J. Leeman	Richmond, Calif.
Richard E. Magnuson	Pacific Synod
Edward B. Olander, Jr.	Alhambra, Calif.
Arthur E. Osmundson	Renton, Wash.
Eugene E. Perry	Oakland, Calif.
Frank W. Schmidt	Riverside, Calif.
Conrad A. Simonson	Irvington, Calif.
Walter M. Stuhr	Sacramento, Calif.
Edward L. Valbracht	Azusa, Calif.

PHILADELPHIA SEMINARY

Name:	Called to:
John Adam	Muskegon Heights, Mich.
Lee E. Angstadt	Friedensville, Pa.
Gunars J. Ansons	Graduate study, Germany
Thomas R. Clay	Norristown, Pa.
James H. Corgee	Brooklyn, N. Y.
Byard J. Ebling	BAM, Chatham, N. J.
David N. Eichner	BFM, graduate study
C. Marcus Engdahl	Philadelphia, Pa.
George W. Evans, Jr.	Jersey Shore, Pa.
Romaine L. Gardner	Call pending
Frederic B. Geehr	Pen Argyl, Pa.
Arthur F. Haimerl	Graduate study
James L. Haney	Call pending
George E. Hein, Jr.	New Ringgold, Pa.
Harold G. Henry	Lansdale, Pa.
Frederick E. Holst	BAM, Blauvelt, N. Y.
Richard B. Holzer	The Villas, N. J.
Wilson R. Hoyer	Yelm, Wash.
Edward R. Kappeler	Vandergrift, Pa.
David D. Mangiante	Bridgeton, N. J.
Milton C. Mann	BAM, Hilliards, O.
Norman P. Melchert	Graduate study
Lee R. Mull	Latrobe, Pa.
Edgar W. Oestreich	Allentown, Pa.
Claude T. Petersen	BAM, Bronx, N. Y.
Jack T. Printzenhoff	Syracuse, N. Y.
John C. Schaertel	Call pending
Carl R. Schmoyer	Stone Church, Pa.
James M. Servey	Call pending
Eugene L. Shiffer	Potts Grove, Pa.

Name:	Called to:
Paul H. Spohn	Grimsville, Pa.
Lars B. Staaby	Ashland, Pa.
Thomas R. Stennett	Clairton, Pa.
Luther W. Strickler, II	BAM, Lexington, Va.
Robert R. Strohl	Folsom, N. J.
Arthur C. Sziemeister	Call pending
Kenneth M. Trexler	Reading, Pa.
Richard L. Trudo	Catonsville, Md.
Klaus W. Wehrmeister	Call pending
John H. Worth	Wooster, O.
Arvids Ziedonis, Jr.	Steelton, Pa.

Graduates of January, 1958

George H. Brand	Graduate study
Peter D. Fish	BAM, Delaware Twp., N. J.
William A. Fluck	Allentown, Pa.
John W. Hendler	BAM, Warrington, Pa.
William F. Hunter, Jr.	Graduate study
Rodger A. Krause	Spies, Pa.

SOUTHERN SEMINARY

Name:	Called to:
Robert Q. Beard	Liberty, N. C.
J. Henri Bishop	Charleston, S. C.
Ernest B. Bolick, Jr.	BAM, Sanford, Fla.
John H. Bollinger	Hillsville, Va.

CENTRAL

SASKATOON

NORTH-WESTERN

GETTYSBURG

TELEVISION

Shows in View

FIRST "Interview with elder statesmen of the church" in a series of four on NBC-TV on Sunday, June 8 (1:30 P.M., New York time) will feature Dr. Luther A. Weigle, dean emeritus of Yale Divinity School. Dr. Weigle will be interviewed by Dr. Eugene Carson Blake, former president of the National Council of Churches.

The interviews will inquire into beliefs and opinions of men who influence modern religious and social thought. Dr. Weigle, a graduate of Gettysburg College and Seminary, was ordained to the Lutheran ministry in 1903, but transferred his ministerial standing to the Congregational Church when he joined the Yale faculty in 1916. He is considered one of the foremost religious educators in the United States, and is continuing his work as chairman of the revision committee for the Revised Standard Version of the Bible, a position he has held since the work was authorized in 1929. His *Guide to Bible Study* was published by THE LUTHERAN for several months earlier this year.

The following three Sundays in NBC-TV's *Frontiers of Faith* series will be devoted to a discussion of Biblical and modern writing on the end of the world (June 15), the teenage problem (June 22), and personal freedom (June 29). The series features Canon Howard J. Johnson of the Cathedral of St. John the Divine in New York City and Miss Bess Medarry, director of the Department of Social Service of Rhode Island Hospital.

SEMINARY GRADUATES (continued)

Name:	Called to:
Mack C. Branham, Jr	Lexington, S. C.
Robert W. Carswell	Warner Robins, Ga.
John C. Cooper	BFM, India
Robert W. Edsell	McLeansville, N. C.
Carl M. Fisher	Concord, N. C.
Gordon Haigler	Red Bank, S. C.
Donald E. Hanberry	Garden City, Ga.
Robert L. Hock	Waynesboro, Va.
Charles W. Howell	Elberton, Ga.
Charlie L. Hoyle	Hickory, N. C.
Carl S. King	Richfield, N. C.
William J. Kite, Jr.	Statesville, N. C.
Jerry C. Livingston	BFM, Japan
William F. Milholland	Burlington, N. C.
Malcolm L. Minnick, Jr.	Luray, Va.
Donald J. Myers	Forest, Miss.
Walter E. Pond, Jr.	BAM, Charleston, S. C.
Alfred D. Rhyne	Brevard, N. C.
Delano Ricard	Chester, S. C.
Barbara Ritchie	Akron, O.
Robert H. Rothermel	Ministerium of Pa.
Charles E. Seastrunk, Jr.	Rural Retreat, Va.
J. Schoneberg Setzer	Salisbury, N. C.
Walter W. Shealy	Ehrhardt, S. C.
Jane C. Sigmon	Call pending
Charles E. Spraker	Norge, Va.
John F. Taylor	Statesville, N. C.
Donald E. Woolly	Liberty, N. C.

SASKATOON SEMINARY

Ferdinand Baglo	Stockholm, Sask. (Aug.)
William Flath	Hodgeville, Sask (ALC)
Paul Klatt	Emerson, Man.
Eduard Riegert	Graduate study
Joachim von Schmeling	Lipton, Sask.
Oscar Sommerfield	Hanna, Alta. (ALC)
Norman Wagner	Graduate study

WATERLOO SEMINARY

Charles Dechert	Rankin, Ont.
George Doran	South Williamsport, Pa.
Edward Hackbusch	Maynooth, Ont.
Barry Lang	BFM (school)
Bodo Mehling	Timmins, Ont.

New mission under development in Dallas area is gaining ground in residential Mesquite
Pastor Walter D. Galbraith, Jr., reported attendance of 44 at first service (*see page 40*)

TEXAS-LOUISIANA

Congregations Make Room for Growing Membership

By JAMES F. VORKOPER

AUSTIN—Messiah Church, Austin, has had a marked improvement in attendance and member interest since moving into the new church building last December. Thirty-nine adults and children were received into membership in the past five months.

The new church, which cost approximately $79,000, was dedicated May 25. Synod President Royal E. Lesher preached. The congregation is organizing a prayer group. The evangelism program, with a regular schedule of visitations, has been the chief factor in increasing membership and attendance.

Salem Uses New Building

SALEM MISSION, Houston, entered its new annex building, adjacent to the house chapel, on April 26. Now two Sunday services are held, with combined attendance that averaged 143 during Lent.

Salem and its nearest ULCA neighbor, St. Martin's, are holding a joint leadership training school. St. Martin's celebrated its first anniversary May 18. The congregation now has 84 confirmed and 137 baptized members. Of the original 66 charter members 59 still are members.

ST. LUKE'S CHURCH, San Antonio, was to dedicate its long-planned-for church building on June 1.

PRINCE OF PEACE CHURCH, Houston, started worship in a house chapel built by laymen from Redeemer Church, assisted by interested persons in the neighborhood. Later the mission members and Pastor Frank Wagner erected a new building nearby for youth activities. When finished, it was found to be more suitable for worship than the house chapel, and now is being used for that purpose.

Corpus Christi Building Planned

ST. MARK'S CHURCH, Corpus Christi, held a "kick-off" dinner May 19 to launch a new building fund campaign. Speaker was the Rev. Vernon H. Mohr, president of the Texas District, ALC.

Meanwhile men of the church repainted the present church and three parish houses, at a cash saving of between $500 and $700.

ST. PAUL'S CHURCH, Lake Charles, La., is watching construction of its new first unit. In advance the congregation has gathered items for use in worship and fellowship such as an organ, air-conditioning equipment, kitchen equipment, tables and chairs.

TEXAS-LOUISIANA . . .

First Service at Mesquite

BETHLEHEM MISSION is making news in the Dallas-area. The new field at Mesquite is being developed by the Rev. Walter Galbraith, Jr., in a fast-growing residential neighborhood. Forty-four persons attended the first service.

Mr. Howard Frerking, a new member, made the temporary altar. The new group voted to allocate 25 per cent of the offerings to benevolences. A steering committee was appointed.

FIRST NLC WORKSHOP for study of the new *Service Book and Hymnal* was held May 9 and 10 at Lutherhill. ULC Pastors William J. Hoebel and David Conrad, ALC Pastor Harold Moench, and Augustana Pastor Paul Seastrand led the sessions. Other workshops for conferences and districts were scheduled in May and June.

Lutheran Headquarters Started

LUTHERAN WELFARE SOCIETY broke ground in Austin for a new $100,000 office building. This will also be headquarters for offices of all Lutheran bodies in Texas.

THREE CONFERENCES of the United Lutheran Church Women met the week of April 14. Eastern met in St. James' Church, Houston; Southern in Port Lavaca, and Northern in Waco. Speakers included Synod President Lesher. Mrs. W. W. McColgan, synodical ULCW president, and Mrs. C. H. Warner, of the national board.

VACATION BIBLE SCHOOL workshop was held at Lutherhill April 25 and 26. The Rev. Harner Middleswarth represented the Board of Parish Education.

Spring and summer schedule for Lutherhill included several activities prior to opening of camp periods on June 15. The program closes with family camp on Aug. 9. Luther League Work Camp is set for June 13-15.

ST. MATTHEW'S CHURCH, Fort Worth, has a mystery benefactor. Twice the anonymous friend deposited cash in the church's bank account. The $350 total was applied to the debt fund and helped to retire a mortgage at Easter time.

TWO FAMILIES gave 277 new hymn books for St. Mark's Church, Cuero, but wouldn't let their names be used.

The welcome sign is out in Minneapolis Center
Seven Lutheran synods helped open facilities

MINNESOTA

Lutheran Welfare Center Dedicated in Minneapolis

MINNEAPOLIS—A two-day festival of dedication of the Lutheran Welfare Society of Minnesota was climaxed May 6 with the opening of the society's new $500,000 welfare center.

Highlights of the event were addresses by two former Lutheran Welfare executives, Dr. Henry J. Whiting, executive secretary of the National Lutheran Council's division of welfare, and Jay L. Roney, director of public assistance of the Department of Health, Education and Welfare.

Dr. Joseph Sittler of the University of Chicago's Federated Theological Faculty spoke at a liturgical worship service at which a 300-voice choir sang the liturgy of the new *Service Book and Hymnal.*

Participating were ministers of the society's seven constituent synods.

MARYLAND

Ries to Take Synod Post As Youth Work Director

BALTIMORE—Pastor Roland A. Ries of Zion Church, Hamilton (Baltimore), will succeed the Rev. Howard F. Reisz as synod director of parish education and youth work on July 1. Pastor Reisz left the Maryland Synod last September to accept a similar position in the Pittsburgh Synod.

The new occupant of the synod's parish education office in Baltimore comes from a family of ministers. His father was pastor of Trinity Church (East), Baltimore, and retired last June. His brother, Eugene, is working for the Lutheran World Federation's department of world service in Stuttgart, Germany. Another brother, Philander, an active layman, is vice president of the Maryland Society for mentally retarded children.

The Chicago-born new synod officer was raised in Nebraska and came to Baltimore in 1929. He studied at Hopkins University and graduated from Gettysburg Seminary in 1945. During his pastorate at Zion Church, the congregation grew from 180 to 301 communing members and built a parish education unit.

Pastor Roland A. Ries, Baltimore
Move to synod office announced

CHRISTUS VICTOR mission was organized April 27 in Cub Hill, Baltimore suburb, by Pastor Paul Manrodt with eighty-nine charter members, some of them from nearby St. John's, Parkville

MARYLAND . . .

Pastor Ries is a member of the synod's committee on parish education, co-chairman of the Maryland Synod camp fund-raising appeal. He has been particularly active in youth work.

His new responsibilities will include supervision of the synod's educational and youth programs in 154 congregations, and direction of the new camp now under construction on a 300-acre site in the mountains west of Frederick.

NEW YORK

Some Changes Questioned, But Hymnal Wins Approval

By HERBERT A. BOSCH

BUFFALO—More than 4,000 copies of the new hymnal have been received by fourteen congregations in this area, and almost as many more congregations are awaiting their shipment now. The appearance of the book with its bright color and the excellent work of binding have won for it general and enthusiastic approval.

The two musical settings, however, have given rise to the question, "Why was not only one arrangement included in the book? If we attend a service other than in our own church, where the unfamiliar setting is in use, we shall not be any better off, than we were before."

The changes in the order of the service and in some of the responses have caused some discussion about the need, the advisability and even the beauty of the alteration.

Promotion was Effective

THE BOOK has had a most popular appeal, because of the long wait for its actual publication and the long period of effective promotional announcement that preceded.

The cost of the books has not been a burden. Special gifts and memorials have provided the funds. In one church a single gift has made 400 copies available; in other congregations donors have provided blocks of 100 to 200 copies. In most instances the gifts of scores and even hundreds of individuals have paid for the required number of books.

Choirs have been rehearsing the music of the settings, and here the choice is almost evenly divided. Congregations have been invited to remain a few minutes after the service to become familiar with the "new music." Rehearsals have also been held during the week.

Workshop Held Six Weeks

A CITY-WIDE WORKSHOP was held at Holy Trinity Church, the Rev. Ralph W. Loew,

Cross of New Hymnals in Minneapolis

Dr. Paul L. Wetzler, pastor of Salem English, and Richard Dordan, church's youth director

The eight-foot cross on the chancel of Salem English Church in Minneapolis was made of 600 new Service Books donated to the congregation by members. Hymnals were dedicated May 11.

N. Y.: BUFFALO . . .

pastor, where for six weeks on Monday evenings 60 to 70 persons at a time, with some musical background and interest, rehearsed under the leadership of John W. Becker, choirmaster.

The choir of one church, Resurrection, the Rev. Ernest C. French, D.D., pastor, resorted to a "delayed processional" at the beginning of the service, the members standing in the aisle at every second or third pew and singing the service in the nave of the church, then proceeding quietly to the choir stalls after the collect.

"Tale of Two Cities"

A TWO-YEAR URBAN STUDY of the metropolitan areas of Buffalo and Rochester was approved at the Western Conference meeting held in Ascension Church, Snyder. Answers will be sought for the question of relocating some churches, and programs for various population groups will be suggested.

At the evening session a panel discussion was held on the theme "Youth, Your Church and You." The Rev. Vernon Squire, youth advisor of the conference, was the moderator. The Rev. Arthur O. Bauer, of Philadelphia, represented the Luther League of America.

WESTERN DISTRICT Luther League's spring rally brought 400 youths to the University of Buffalo campus. Dr. Alfred L. Beck, Reformation Church, Rochester, spoke.

CONFERENCE PASTORS held their retreat May 18-19 at Lake Chautauqua. The theme "Christian Social Responsibility" was developed by the Rev. Edward W. Uthe, of Good Shepherd Church, Tonawanda.

FIRST UNIT of St. John's Church, Amherst, was dedicated May 18. Synod President Paul A. Kirsch, former pastor, preached. Ceremonies were conducted by Conference President Ernest C. French, in the absence of Pastor Martin J. Hoeppner who has been seriously ill.

The new building houses educational, social and administrative facilities. The congregation plans a total expenditure of $350,000.

Long Island Conference Elects Mohr as President

By H. B. KRUSA

NEW YORK CITY—Pastor Robert E. Mohr of St. Luke's Church, Woodhaven, is the new president of the Long Island Conference. He succeeds Pastor Charles D. Trexler, Jr., of Good Shepherd Church, Roosevelt.

The election was held at the conference's spring meeting in Woodhaven. Other officers are: Vice president, the Rev. Herbert N. Gibney of Epiphany Church, Hempstead; secretary, the Rev. Robert H. Arnold of St. Paul's, Richmond Hill; and treasurer, Jacob E. Becker of St. John's, Lynbrook.

Confirmation Classes Rally

ROCHESTER — The 1958 confirmation classes of Rochester Conference churches held a rally the afternoon of June 1 in Resurrection Church. Dr. Alfred Beck, of Reformation Church, spoke.

VACATION CHURCH SCHOOLS are being planned in most of the congregations. Preliminary meetings were held with directors, teachers and other staff members under the leadership of the Rev. Helmut T. Dietrich, chairman of the committee.

The group as a denominational unit attended the church school institute of the Federation of Churches. Also taking part were three staff members from the Board of Parish Education, ULCA. They were Sister Sophie Damme, the Rev. Donald Prigge, and the Rev. J. William Wahl.

STEWARDSHIP FOR YOUTH was the theme of the spring session of the Genesee Valley District Luther League at Dansville. Walter Jensen, administrative director of the Lutheran Laymen's Movement, spoke.

INNER MISSION SOCIETY gave a "Senior Citizens' Tea" for couples from local congregations who celebrated golden wedding anniversaries in the past year.

TRINITY CHURCH held a surprise party for Dr. Henry C. Erbes, pastor emeritus, on his 85th birthday.

NEW YORK . . .

Highlights of the conference included a study and exercise in the first setting of the new liturgy under the direction of Mr. Lawrence Rasmussen, organist-choirmaster of Epiphany Church, Hempstead.

New Buildings Going Up

DEDICATION of a parish house for Ascension Church, Franklin Square, L. I., coincided with the congregation's 35th anniversary, and the 10th anniversary of Pastor Albert T. Keyser's pastorate in the Long Island church on May 4.

Taking part in the service were Pastor Trexler of Roosevelt, Conference President Mohr, and Pastor Keyser.

GROUNDBREAKING for a parish education building was observed at Epiphany Church, Hempstead, the same day. Dr. Paul C. White, synod secretary for Christian education, preached. Children were given a chance to take part in the event. They were given small shovels so that they could "help break ground" along with Pastor Herbert Gibney.

The $208,000 building, slated for completion in 11 months, will contain eight classrooms and basement space for fellowship and recreational programs.

TRINITY CHURCH, Wyandanch, dedicated a new sanctuary May 18.

Dedication at Franklin Square
Pastors Trexler, Mohr and Keyser

Groundbreaking at Hempstead
Pastor Herbert N. Gibney and his helpers

ST. LUKE'S CHURCH, Woodhaven, celebrated its 50th anniversary last month. The congregation, served by Pastor Robert E. Mohr, has called Robert O. Whitehead, Gettysburg Seminary graduate, as its first assistant pastor.

Luther League Spans the World

NEW YORK CITY—Judy Ford, president of the Luther League of America, will represent the youth organization of the United Lutheran Church at the Lutheran World Federation's youth leaders' conference at Liselund in Denmark next July.

Judy will be official delegate, but she won't be the only leaguer in Denmark. Official observer at the event will be Gustave H. Wedemeyer, a Philadelphia Seminary student, who had been working as the League's field worker this year.

Both Leaguers will represent the World Council of Churches on visits to churches in Sweden, Germany and France. And Wedemeyer won't stop in Europe. He'll continue to Singapore to attend a work camp sponsored by the World Council, and visit churches in India, Malaya and Japan before returning to the United States to complete his studies at Philadelphia Seminary this fall.

PENNSYLVANIA

Many Facets of Integration Discussed in State Capital

By VIGGO SWENSEN

HARRISBURG—"Race Relations" was topic of the Board of Synodical Social Missions' 1958 social action seminar held May 13 in St. Matthew's Church. Dr. T. A. Kantonen of Hamma Divinity School laid the groundwork discussing the Christian approach to the issue as found in II Corinthians 4. He said that all men are part of the family of God, each man created in His image.

Dr. J. Oscar Lee, executive director of the National Council of Churches' department of racial and cultural relations, defined the problem areas by declaring: "The basis of the problem begins with segregation in housing in a given area. The results spread to schools, industry and other aspects of life in that area. The church is the most poorly integrated institution of all. Industry, the military, are far in advance—the church lags. The church acts like a social club where class is the important thing."

Afternoon discussion groups dealt with housing, education, migrant labor, and the church. Results, reported to the full membership, included the statement that the church is too much concerned with the attitudes and practices of other institutions and groups. Her concern should be to clean

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PA.: HARRISBURG . . .

house, take the lead in a program of racial integration, and have the confidence that her example will be followed.

Dr. Harold Letts, ULCA director of social action, gave this word of encouragement in his summary: "When a pastor or layman takes the initiative toward integration in a congregation some members may threaten to leave the church. Let them leave. Call their bluff. Let the church be Christian."

Christians Challenged to Act

MRS. ELEANOR ROOSEVELT spoke to an overflow audience in the forum of the State Education Building April 23 at the silver anniversary conference of the United Church Women of Pennsylvania.

Referring to the Soviet Union she said, "The challenge they offer us is not just a military one. It is economic, cultural and spiritual. Little by little they are trying to win over the uncommitted areas of the world. They are doing this by economic aid, by bringing other peoples into their vast country and showing them its good side.

"We have done very little selling, made very few friends in the world during the past few years. But we have to learn to care about our own people. If we don't see that things are well at home the people of the world won't believe in us. We must prove by the way we live and act towards others that we care about the rest of the world."

Of religion in Russia, Mrs. Roosevelt had this to say: "There is freedom of worship. But the practitioners are found mostly among the older people. Very few of the young, who hope to move up in the Communist world, go to church. No party member attends services. Yet that doesn't mean he does not believe in what the church offers."

Bible Reading Pros and Cons

HARRISBURG leaders urged continuance of the practice of Bible reading for the 12,000 pupils in the city's public schools, according to Fred Judd, *Patriot* staff writer, whose interviews were published in that daily in

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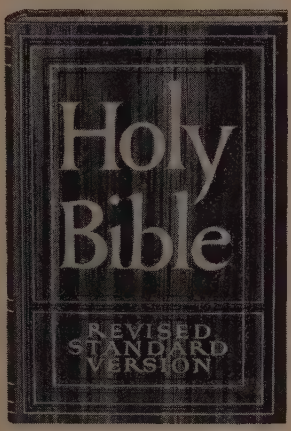

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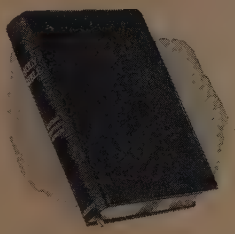

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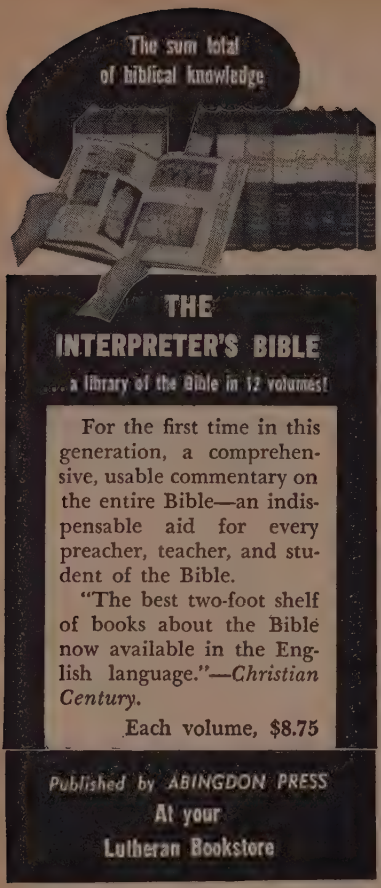
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Synod Convention Calendar

June 2-4

SLOVAK-ZION: Holy Trinity Church, East Pittsburgh, Pa.

June 2-5

CANADA: Zion Church, Pembroke, Ont.

CENTRAL PENNSYLVANIA: Christ Chapel, Gettysburg College, Gettysburg

NEW YORK AND NEW ENGLAND: Wagner College, Staten Island, N. Y.

PITTSBURGH: Thiel College, Greenville, Pa.

June 8-11

ICELANDIC: First Church, Winnipeg, Man.

June 24-27

WESTERN CANADA: Lutheran Seminary, Saskatoon, Sask.

PA.: HARRISBURG . . .

April. A lawsuit in Philadelphia questioning the constitutionality of such daily reading was cause of the interviews.

The mayor, president of the city school board, president of the county Bar Association, executive secretary of the United Churches, spokesman for the diocese of the Roman Catholic Church, a Methodist and a Unitarian minister expressed approval.

Only dissenters were two rabbis. Orthodox Rabbi David Silver said: "Reading of the Bible is the prerogative of the respective churches . . . We have different interpretations of the Bible in Judaism—even of the Old Testament."

Reform Rabbi Philip Bookstaber put it this way: "It violates the tradition of the separation of church and state . . . To me it is a Fuller Brush entrance for other sectarian invasions."

Stricter Sunday Laws Demanded

PENNSYLVANIA Council of Church's board of directors, meeting in St. Matthew's Lutheran Church, April 22, urged its 10,000 member churches to work for passage of laws requiring Sunday closing of all businesses except those "essential to the health and welfare of the public."

The council statement indicated that most

commercial businesses desire to close their establishments on Sunday, estimating that only two per cent want to carry on as usual.

C. ARTHUR NEAL, pastor of Grace Lutheran Church, Camp Hill, was elected president of the Ministerium of Greater Harrisburg and Dauphin County at its meeting April 14 in New Cumberland.

The ministerium approved and sent copies of the following statement on Sunday recreation to the mayor and the United Churches: "Nothing shall take precedence over the worship of God on the Sabbath, but recreation should have its proper place in Christian activities. Recreation can be made a part of the total development of the Sunday programs which we believe can be made legitimately moral. When recreation is emphasized, however, to the exclusion of other facets of religious observances, we believe it to be wrong."

—CHANGES OF PASTORATE—

IOWA

KRUGER, HAROLD. From Central Church, Mason City. To First Church, Fairfield.

NEW YORK AND NEW ENGLAND

BUTTERER, CLIFFORD. From St. Matthew's Church, Collinsville, Conn. To Concordia Church, Kendall, N. Y.

NORTH CAROLINA

ALLRAN, WAYNE S. From Christ Church, East Spencer. To First Church, Greensboro, associate pastor.

BUMGARNER, L. C. From St. Paul's Church, Salisbury. To Augsburg Church, Winston-Salem, associate pastor.

RIDENHOUR, CHARLES E. From Redeemer Church, Charlotte. Retirement.

NORTHWEST

LIVERS, WALLACE. From St. Paul's Church, Missouri Valley, Iowa. To Redeemer Church, Zumbrota, Minn.

PETERSON, GERALD. From Crosslake-Swanburg parish, Minn. To Bathgate-Cavalier parish, N. D.

PENNSYLVANIA MINISTERIUM

MARCELL, ARTHUR G. From Transfiguration Church, Philadelphia. Retirement.

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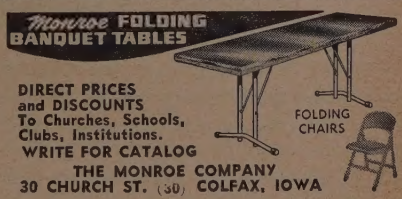
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IN CONCLUSION

IF THE MAN who was editor of THE LUTHERAN in 1864, Charles Porterfield Krauth, had been elected as a professor at Gettysburg theological seminary to succeed Samuel Schmucker, the Philadelphia seminary would not have been established in that year. But Krauth was not elected and the Philadelphia Seminary opened.

There had been talk in the early 1860s about moving the seminary from Gettysburg to some large city, perhaps Baltimore or Philadelphia. After the split, such talk ceased.

To go back a little further, if the Ministerium of Pennsylvania had not seceded from the General Synod in 1823, the theological seminary would not have been located in 1826 in such a small town as Gettysburg. But some Ministerium people got stirred up by talk that the General Synod would "centralize" power in the church of those days, and might undermine the use of the German language in Lutheran churches of Pennsylvania.

So the Ministerium left the General Synod, and the seminary was put at Gettysburg instead of at Philadelphia. And now—132 years later—we have two Lutheran seminaries 130 miles apart in eastern Pennsylvania.

DR. HENRY BAGGER told the Ministerium of Pennsylvania at its convention two weeks ago that the Philadelphia seminary board wants to open merger negotiations with Gettysburg seminary. Since the chance for merger of the United Lutheran Church with three other churches sometime in the early 1960s is now so good, this is a time for reconsidering and perhaps correcting some of the mistakes of the past.

It is likely that a Lutheran seminary merger in the Chicago area will come within the next four or five years. The ULC seminary at Maywood, AELC seminary at Des Moines, Augustana seminary at Rock Island, and Suomi seminary at Hancock, Michigan, may unite.

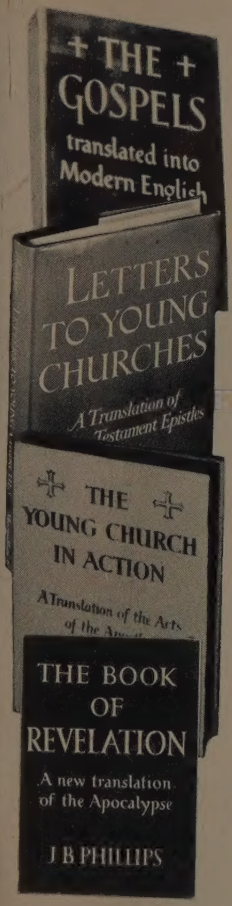
Next to our congregations themselves, the theological seminaries are the most important centers of the church. The great need of the church is always for well-trained pastors. We can get along without a lot of our complicated and expensive church machinery if we have plenty of competent and devoted pastors. Strong seminaries, with excellent teachers, fine libraries, adequate buildings, are a decisive factor in educating capable pastors.

LOOKING BACK into church history, it's easy to spot the big and bad mistakes which have been made. A Lutheran seminary was urgently needed in New York City or Philadelphia no later than 1780. Lutheran history in America would have been very different if such a school had started then. When the seminary was eventually begun in 1826 it was put in the wrong place.

Once a mistake is made, local loyalties and a partisan spirit can usually be counted on to prevent its correction. The best proof of the power of God's spirit in the church seems to be that the church is able to survive regardless of the mistakes its people make.

It's refreshing to think of the many mistakes which Lutherans of America have a chance to correct in the years just ahead. We'll probably produce a crop of new mistakes to give our grandchildren something to work on in their time. But straightening out things our grandfathers did wrong will keep us busy in this generation.

—ELSON RUFF



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